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# THE JOURNAL OF THE MOSCOW PATRIARCHATE



SMOLENSK ICON OF THE MOTHER OF GOD "HODEGETRIA"  
17th century

*The Icon of the Mother of God "Hodegetria" ("The Guide") was painted, according to tradition, by the Apostle and Evangelist St. Luke, with the blessing of the Mother of God Herself. In 1046 the Greek Princess Anna who became the wife of Prince Vsevolod Yaroslavich brought the icon to Russia. At the start of the 12th century, their son, Vladimir Monomakh, placed the icon in the Cathedral Church of the Dormition in Smolensk. The feast day is observed on July 28 (August 10) in commemoration of the return of Smolensk to the Russian state after a 110-year-long rule of Lithuanian dukes over the city.*

## THE MOSCOW PATRIARCHATE

## ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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**DECREE**  
**of the Presidium of the USSR Supreme Soviet**  
**on the Award of the Order of Friendship of Nations to**  
**Metropolitan YUVENALIY of Krutitsy and Kolomna**

For patriotic activity in defence of peace and on the occasion of his 50th birthday, Metropolitan Yuvnenaliy of Krutitsy and Kolomna is to be awarded the Order of Friendship of Nations.

President of the Presidium of the Supreme Soviet of the USSR  
A. GROMYKO

Secretary of the Presidium of the Supreme Soviet of the USSR  
T. MENTESHASHVILI

The Kremlin, Moscow  
September 20, 1985

**Message of Congratulations**  
**to Metropolitan YUVENALIY on His Jubilee**

**To His Eminence Metropolitan YUVENALIY of Krutitsy and Kolomna**

Your Eminence, dear Vladyka,

I would like to express to you my cordial felicitations on your 50th birthday.

You are marking your momentous jubilee in the lofty post of a prominent hierarch of our Holy Church.

You are taking an active part in the ecumenical and peace movements. We highly value your archpastoral labours involved in the administration of the Krutitsy Metropolitanate entrusted to your care.

We know you as a zealous permanent member of the Holy Synod who has for many years been taking an active part in the administration of our Holy Church.

Your manifold ecclesiastical and patriotic activities have merited the highest Church awards.

We extend to you our cordial congratulations on having been decorated with the Order of Friendship of Nations in recognition of your peacemaking and patriotic service.

Please accept from us on the day of your jubilee, dear Vladyka, this icon of our Lord the Pantocrator with a prayerful wish that the All-Merciful Lord would replenish your spiritual and bodily strength to the glory of the Holy Church and our Motherland for many more good years to come!

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

Moscow  
September 22, 1985

**Awards for Peacemaking Service**

In recognition of his patriotic activity in defence of peace and on the occasion of his 50th birthday Metropolitan Yuvnenaliy of Krutitsy and Kolomna has been decorated by the Soviet Peace Committee with its honorary "Champion of Peace" Medal and an honorary badge of the Soviet Peace Fund.

## For the 85th Birthday of Archbishop VASILIIY of Brussels and Belgium

To His Grace Archbishop VASILIIY of Brussels and Belgium  
*Brussels, Belgium*

Please accept my cordial good wishes for your 85th birthday. May the All-Merciful Lord increase your spiritual and bodily strength, and may your dedicated service to Holy Orthodoxy last for many years to come. With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

July 25, 1985

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Archbishop Vasiliiy of Brussels and Belgium was also congratulated by the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia.

Congratulations on the occasion were sent by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe.

### Patriarchal Ukase

His Grace Archbishop Serapion of Vladimir and Suzdal be relieved of his post of Chairman of the Economic Management of the Moscow Patriarchate on reasons of health and because of his being overburdened with diocesan affairs.

Bishop Mefodiy of Voronezh and Lipetsk be appointed to the post of Chairman of the Economic Management of the Moscow Patriarchate and elevated to the dignity of Archbishop.

+ PIMEN, Patriarch of Moscow and All Russia

June 18, 1985

### Patriarchal Award

According to the Ukase of June 20, 1985, His Holiness Patriarch Pimen of Moscow and All Russia honoured His Grace Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, with the elevation to the dignity of archbishop, for his zealous service of the Church of God.

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#### CHRONICLE

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meeting of the WCC Unit III in Mexico. Unit of the World Council of Churches "Education Renewal" had its first meeting after the Vancouver Assembly in Oaxtepec, Mexico, from April 3 to 25, 1985. 127 members from 62 countries participated in the first plenary session which was presided by the WCC General Secretary the Rev. Fr. Roberto Castro. Representatives of the Russian Orthodox Church participated in the work of the following sub-units: "Programme of Theological Education" (Prof. M. S. Ivanov, Pro-Rector of the Moscow Theological Academy); "Renewal and Evangelical Life" (Father Vladimir Bashkirov, Rector of the Sts. Constantine and Helena Church in West Berlin); "Women in Church and Society" (S. Bobrova, staff member of the Department of External Church Relations); "Youth" (A. Karpen-

ko, staff member of the Department of External Church Relations, student of the Moscow Theological Academy). General trend of activities of Unit III was considered and plans were drawn for the work of five sub-units for the coming five years.

\* \* \*

**Trip to Italy.** Archbishop Nikolai of Gorki and Arzamas visited Italy from May 23 to 31, 1985, as a member of the tourist group sponsored by the Soviet Society for Cultural Relations with Compatriots Abroad ("Motherland"). They visited Genoa, Milan, Reggio Emilia, Bari and Rome. While in Genoa, Archbishop Nikolai paid a courtesy visit to His Eminence Giuseppe Cardinal Siri, the Archbishop of Genoa, and in Bari he venerated at the relics of St. Nicholas.

\* \* \*

**Trip to Canada.** Archpriest Arkadiy Tyshchuk, Rector of the Church of the Tikhvin Icon of the Mother of God in Alekseyevskoe, Moscow, visited Canada from May 30 to June 13, 1985, as a member of the Soviet Peace Committee delegation, at the invitation of the Canadian Peace Congress and the Quebec Peace Council. The delegation visited Montreal, Toronto, Winnipeg and Vancouver. It had many meetings with the representatives of the public, religious circles, trade unions, different organizations which come out for peace, and with the correspondents of the local radio and press.

\* \* \*

**Reception in honour of a Vietnamese bishop.** Bishop Huynh Cong Minh of Hoshiminh (Roman Catholic Church) and Mr. Pham Van Kham, head of a department of the Committee of Vietnamese Catholics, stayed in Moscow on May 31, 1985, en route from Vietnam to Poland. Bishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church at the WCC, gave a luncheon in honour of the Vietnamese guests which was attended by Hieromonk Irinarkh Grezin and T. A. Novikova, staff members of the Department of External Church Relations, and Attaché Khan Vinh Loi of the Embassy of Vietnam in the USSR.

\* \* \*

**Reception at the Italian Embassy** given on June 3, 1985, by His Excellency Giovanni Milluolo, Ambassador of Italy to the USSR, on the occasion of the Proclamation of the Republic Day was attended by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

\* \* \*

**The fourth conference of the "USSR-Cyprus" Society** was held on June 4, 1985, at the House of Friendship with Peoples of Foreign Countries. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, was elected Vice-President of the "USSR-Cyprus" Society and a member of the Central Board. S. G. Trofimov, referent to the Head of the Department of External Church Relations, was among the conference participants.

\* \* \*

**Guest from Ethiopia.** Father Solomon Selassie from Ethiopia, a graduate of the Leningrad Theological Academy, Head of the Department for Church Publications of the Ethiopian Church, stayed in the Soviet Union from June 5 to 14, 1985. While in Leningrad he visited churches and places of interest, had a meeting with the faculty of the LTA and LTS and the students from Ethiopia, and was received by Metropolitan Antony of Leningrad and Novgorod. Father Solomon visited the ancient towns of Vladimir and Suzdal. While in Moscow, he was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

\* \* \*

**A meeting of the International Council of Pax Christi International** was held in Brugge, Belgium, on June 11-16, 1985. A new president of this international Roman Catholic peace organization, His Eminence Franz Cardinal König, the Archbishop of Vienna, was elected for a regular term of office. Participating in the meeting was Archpriest Sergiy Kiselyov, secretary of the Representation of the Russian Orthodox Church at the World Council of Churches in Geneva.

(Continued on p. 40)

\* \* \*

**Reception at the Embassy of Great Britain** given on June 12, 1985, by His Excellency Sutherland, Ambassador of the United Kingdom to Great Britain and Northern Ireland to the occasion of the National Holiday - Queen's Birthday. Among those invited to the reception was Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, who was accompanied by referent S. G. Trofimov.

\* \* \*

**Reception at the Embassy of Greece** given on June 18, 1985, by the Ambassador of the Republic of Greece to the USSR, His Excellency Ignatios Grigoriadis, on the occasion of the forthcoming departure of the Counsellor of the Embassy of Greece, Couninostis, was attended by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and by referent S. G. Trofimov.

\* \* \*

**CEC Consultation in Görlitz.** On June 19, 1985, in the city of Görlitz (GDR) a consultation was held of the Conference of European Churches which considered the Lima Document. The subject of the consultation was "The Influence of Historical and Political and Economic Factors on the Acceptance of the Document on Baptism, Eucharist and Ministry". Participating in the consultation were people from 14 countries of Europe. Taking part in the work of the consultation on behalf of the Russian Orthodox Church were Prof. Archpriest Vladimir Sorokin, Dean of the Cathedral of St. Nicholas and the Epiphany in Leningrad, M. S. Ivanov, Pro-Rector of the Moscow Theological Academy, and Father Vladimir Bashkirov, Rector of the Church of Sts. Constantine and Helen in Tegel (West Berlin).

\* \* \*

**Talk with leaders of the Quaker organization "Peace and Service".** On June 25, 1985, Archpriest Platon of Yaroslavl and Rostov, Deputy Head of the Department of External Church Relations, received Mr. William Barton, Chairman of the East-West Committee of the Quaker organization "Peace and Service", and Mr. Peter Jarman, East-West Committee secretary, and had talks with them.

\* \* \*

**Visit of Buddhist monks from Sri Lanka.** On June 26, 1985, Archbishop Platon of Yaroslavl and Rostov, Deputy Head of the Department of External Church Relations, received three Buddhist monks from Sri Lanka: the Ven. Pallattara Srinajothi Thera, head of the Buddhists of the Eastern Province, Vice-President of the League of Sri Lanka-USSR Friendship; the Rev. B. Medhananda, General Secretary of the Sri Lanka Buddhist Monks Association, which advocates friendship with the USSR; and the Ven. Pallekande Ratana Thero, a post-graduate student of the Department of the Philology Faculty of the University of Friendship of Nations. They were accompanied by V. I. Romashkin, Executive Secretary of the "USSR-Sri Lanka" Friendship Society. Archbishop Platon told the guests about the Russian Orthodox Church. During their two-week stay in the Soviet Union, the Ven. Pallattara Srinajothi Thera and the Ven. B. Medhananda visited the Trinity-St. Sergiy Lavra, the Leningrad Theological Academy and an Orthodox church in Irkutsk.

# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### JULY

**July 21 (8)**, the 7th Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Metropolitans—Aleksiy of Tallinn and Estonia; Yuvenaliy of Krutitsy and Kolomna; Aleksiy of Kalinin and Kashin; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishops—Pitirim of Volokolamsk, Iov of Zaraisk, Mefodiy of Voronezh and Lipetsk; Bishop Sergiy of Solnechegorsk.

During the Liturgy Archimandrite Nikolai Shkrumko was consecrated Bishop of Zvenigorod.

**On July 28 (15)**, the 8th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaraisk.

### AUGUST

**On August 1 (July 19)**, the Feast of the Invention of the Relics of St. Rafim of Sarov, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchal

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel at the Patriarchate and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaraisk.

**August 4 (July 22)**, the 9th Sunday after Pentecost. On the eve His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral assisted by Archbishop Iov of Zaraisk.

**On August 10 (July 28)**, the Feast of the Smolensk Icon of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Dormition Church of the Novodevichy Convent and, on the eve, he officiated at All-Night Vigil in the same church, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Iov of Zaraisk.

After the Liturgy, His Holiness Patriarch Pimen read out the Ukase on awarding the church, in connection with its 300th anniversary, the Order of St. Vladimir, 1st Class. On this occasion, His Holiness granted a memorable panagia to Metropolitan Yuvenaliy.

**On August 11 (July 29)**, the 10th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral.

**Speech by His Holiness Patriarch PIMEN  
at the Reception in the Soviet Embassy in Prague  
on May 21, 1985**

Deeply esteemed Viktor Pavlovich Lomakin, Ambassador Extraordinary and Plenipotentiary of the USSR to Czechoslovakia,

Deeply esteemed Dr. Matei Lučan, Vice-Chairman of the Government of the CSSR,

Your Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia,  
Dear guests,

I would like to express my heartfelt gratitude to you, esteemed Viktor Pavlovich, for the brotherly welcome and cordial words of greeting.

From the bottom of my heart I would like to felicitate you all, dear friends, on the Day of the Great Victory and the 40th anniversary of the liberation of Czechoslovakia from the fascist yoke.

As we remember this event, we give thanks to God and regard the glorious victory over the ruthless enemy as a victory of the just cause over falsehood, of creation over destruction, of good over evil.

This Great Victory is of truly epoch-making significance for the nations of Europe and of the whole world. And the Soviet Union was the main force that vanquished fascism. At this time we remember with profound gratitude the 20 million of our compatriots who gave their lives to secure peace for the future generations.

I would like to note with satisfaction that in the years of the great trials that fell to the lot of the peoples of the Soviet Union and Czechoslovakia the faithful of our countries demonstrated profound patriotism and selflessness.

Thus Orthodox believers in the USSR contributed to the cause of the Great Victory by their prayers, and by their labour and martial feats. In those hard years for their country they contributed to the war effort by lavish voluntary donations. A squadron of warplanes named after Aleksandr Nevsky and a tank column named after Dimitriy Donskoi were built on funds raised by the Russian Orthodox Church. The services of a great many clergymen of our Church received a high assessment of our Motherland which decorated them with orders and medals for their part in the nation-wide liberation exploit.

All of us also remember the contribution of the faithful of Czechoslovakia to the struggle for liberation from fascism. One vivid example of this is the exploit of the glorious son and national hero of the ČSSR, the martyr-archpastor Gorazd, performed in the name of the liberation of his people during World War II, and also the feats of courage of many other sons and daughters of your country who met death in fascist torture-chambers or on the battlefield, fighting for freedom and independence.

Right after the war, the Churches in our countries became actively involved in efforts for peace. They are working consistently to avert the threat of another war and put an end to the arms race. And now, as we celebrate the 40th anniversary of Victory, we zealously beseech to Lord for peace and are tirelessly calling the leaders of states to détente, disarmament, international cooperation and meaningful and constructive negotiations.

We are deeply convinced that the fraternal and constantly broadening relations between the Russian and Czechoslovak Churches serve to consolidate friendship between the peoples of our two socialist states.

No small role in promoting the good links between our Churches belongs to the Russian Orthodox Church podvorye in Karlovy Vary, which, I am confident, will continue to provide its contribution to the cause of friendship and mutual understanding between the Churches and peoples of the Soviet Union and Czechoslovakia.

In conclusion, permit me to express a feeling of great joy at the meeting with you and cordially thank you, dear friends, for the attention, hospitality and hearty welcome accorded to me during my stay on the soil of Czechoslovakia.

I wish you blessed success in your labours, well-being and peace and I raise this glass to your health, deeply esteemed Viktor Pavlovich, to you, esteemed Dr. Matei Lučan, to your health, dear Vladyka Dorotej, to the health of all the distinguished guests!

**Exhortation by His Holiness Patriarch PIMEN  
at the Presentation of the Crosier  
to Bishop Nikolai of Žvenigorod  
in the Patriarchal Cathedral of the Epiphany  
Moscow, July 21, 1985**

Your Grace Bishop Nikolai,

This day the Sacrament of Episcopal Consecration has been performed over you through the laying on of our hands—the grace-giving gifts of the Holy Spirit have made you one of the host of bishops of our Holy Church.

Today your ascent unto the highest hierarchical rung has been accomplished. When still in tender years, your ardent faith and love of the Lord brought you to the modest parish Church of the Ascension in your home village in the Khmel'nitski region. You took your next step in the Cathedral Church of the Exaltation of the Cross in the city of Petrozavodsk where you sensed within yourself the breathing of the Divine Grace, participating in worship as psalm-reader, chorister and hypodeacon.

Your thirst for learning the spiritual truth showed you the way to the Leningrad Theological Seminary where you were professed and in November 1954, ordained hierodeacon by Metropolitan Grigoriy of Leningrad and Novgorod.

For the next 15 years you served with zeal as deacon in various dioceses, and in May of 1969 were ordained hieromonk by Bishop Yuvenaliy of Tula and Belev (now Metropolitan of Krutitsy and Kolomna).

From 1973 to 1982 you fulfilled a difficult obedience at the Russian Orthodox Mission in Jerusalem, rising from its member to the post of its head. Over a period of nine years you had an excellent opportunity to draw upon the ever bounteous spiritual treasure of the shrines of the Holy City and of the land of Palestine.

You worked a great deal consolidating the traditional mutual and lasting friendship between the Jerusalem and Russian Orthodox Churches.

From 1982 you were the Father Superior of the Pochaev Lavra of the Dormition of the Mother of God. During those years you increased your experience of spiritual perfection, became even more attached to monastic acts and learned the art of guiding others.

And now by the will of Divine Providence and through the election of the Holy Synod you have been called to the high service in the Holy Church of Christ. From now on new and incomparably loftier and more responsible Church duties are imposed upon you, and at the same time new strength is given you for performing the difficult exploit of archpastoral service. May Christ, the Chief Shepherd, strengthen you for all the days of your future service!

May the weakness of human nature not discourage you. Remember what the Lord said to the Apostle: *my strength is made perfect in weakness* (2 Cor.12. 9). Let the Holy Apostles and our God-bearing fathers, who yielded abundant fruit by always stirring up within themselves the gifts of the Holy Spirit, serve you as a grace-giving example to support

and strengthen you. Having clad thyself into archpastoral robes and having assumed the symbols of archpastoral dignity, you should strive tirelessly and ceaselessly to vest yourself into the properties of virtue of our One Archpastor, the Lord Jesus Christ, into His wisdom, purity, humbleness, love of men and zeal for the glory of the Heavenly Father, while always bearing deep in your heart the cross of His patience, and boundless love for the human race and all of God's creation. Let your spiritual weapons be invincible faith, steadfast hope, sacrificial love and unremitting prayer.

Lying in store for you now is a journey to the long-suffering Middle East. You have been greatly honoured to be the representative of the Patriarch of Moscow to the ancient Apostolic Church of Great Antioch, where people who believed in our Lord Jesus Christ began to be called Christians for the first time in history (Acts 11. 26).

Your archpastoral service in Antioch should provide an expression of our most cordial fraternal feelings towards the Antiochene Orthodox Church in the person of her Primate—His Beatitude Patriarch Ignatios IV of Great Antioch and All the East, her episcopate, clergy and laity.

Love God's people and do all you can to lighten the burden of their cares, needs and suffering. Pursue and strengthen the glorious tradition of our representation in Damascus and its holy temple—to serve the cause of truly fraternal communion that is typical of relations between our Churches, to witness to the fraternal love and unity that exist between the God-loving children of the Antiochene and Russian Orthodox Churches.

In conclusion we felicitate you upon receiving the grace of archpastoral dignity and present to you this archpastoral crosier which should be for you a staff of justice and love so that your archpastoral authority would be not a burden but a consolation to your flock.

And now, from the grace given you, give a blessing of God to all who have prayed together with us at your consecration.



The participants in the consecration of Archimandrite Nikolai Shkrumko the Bishop of Zaporozhzhia in the Patriarchal Cathedral of the Epiphany on July 21, 1985. Left to right: Metropolitan Aleksiy of Tallinn and Estonia, His Holiness Patriarch Pimen, Metropolitan Yurii of Krutitsy and Kolomna; second row: Archbishop Mefodiy of Voronezh and Lipetsk, Archbishop Pitirim of Volokolamsk, Metropolitan Aleksiy of Kalinin and Kashin, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Archbishop Iov of Zaisk, Bishop Sergiy of Solnechnogorsk; first from right: Bishop Nikolai of Zaporozhzhia

**Archimandrite NIKOLAI SHKRUMKO**  
**Nominated and Consecrated Bishop**  
**of Zvenigorod**



**His Grace Bishop Nikolai of Zvenigorod**

by the decision of His Holiness Patriarch Pimen and the Holy Synod of June 26, 1985, Archimandrite Nikolai Shkrumko, Father Superior of the Pochaev Lavra of the Dormition, was appointed Bishop of Zvenigorod, Vicar of the Moscow Diocese, and Representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and the East in Damascus.

On July 20, 1985, Archimandrite Nikolai was nominated Bishop of Zvenigorod in the White Hall of the Moscow Patriarchate by His Holiness Patriarch Pimen; Metropolitans—Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy

and Kolomna, Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishops—Pitirim of Volokolamsk, Iov of Zarsk, Mefodiy of Voronezh and Lipetsk, and Bishop Sergiy of Solnechnogorsk.

Archimandrite Nikolai spoke at the ceremony. He said:

"Your Holiness,

"Your Eminences, Your Graces, wise-in-God archpastors and fathers,

"By the Divine Providence and with the blessing and by a decision of His Holiness the Patriarch and the Holy Synod of the Russian Orthodox Church I am called to a lofty and far from

easy episcopal service. The news of a new and responsible obedience being imposed upon me by the Holy Church took me by surprise and threw me into considerable confusion. For to be a bishop of the Church of Christ means being a co-shepherd of and a successor to the great saints and teachers famed for their holy life, God-inspired zealous preachers of the divinely revealed Truth.

Being a bishop means to perform the ministry of an Apostle, sent from God and the Father, to follow in this ministry the example of our Lord and Saviour Jesus Christ Himself, Who told His disciples on the day of His Resurrection: *as my Father hath sent me, even so send I you* (Jn. 20. 21).

"But who am I to undertake an exploit of this magnitude? How shall I be able to bear that abundant grace of God sent by the Lord to His servants through the laying on of the episcopal hands? And so here I stand before you, the God-loving archpastors of Christ, with a sense of my spiritual weakness and deep unworthiness, and there is but one thing that prevents me from refusing to accept the cross imposed upon me—it is the holy obedience to this assembly of hierarchs whose decisions I cannot but accept as the beneficent will of God Who loveth mankind. I trust that in the Church of Christ nothing is done without the will of her Divine First Priest, the Giver of the New Testament and Accomplisher of our salvation. The All-Wise Lord, Who arranges everything according to His good providential will for the world, has chosen my unworthiness as *the foolishness and the weakness* of men (1 Cor. 1. 25), leaving open for me but one way of complete reliance upon His mercy and all-fortifying grace of the Holy Spirit. As I confess before you my weakness, I am fully aware of the fact that the forthcoming service would require of me incessant labour, spiritual exertions and pastoral zeal. Even before, the service of God and the striving to follow the paths of His Commandments have been the meaning and content of my life. And now I again recall the words of God proclaimed by the Prophet: *Fear thou not; for I am with thee... I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee* (Is. 41. 10, 13). Nothing but

faith in this promise of Divine I permits me to respond to the call of the Supreme Authority of the Russian Church by saying: 'I return thanks, accept, and say nothing contrary thereto'. I thank the All-Generous God Who has deemed me worthy to accept the grace of an archpastoral office entrusted me with particular responsibility for the souls of the children of the Church seeking salvation. I am hopeful that by the grace of God I shall be able to perform worthily this new bearing of the cross, that it will become for me a way of receiving the grace of the Spirit of God which is obtained only by way of exaltation and the Cross.

"May the prayerful intercession of this great luminary of the Church of Christ, St. Nicholas the Miracle Worker, accompany me on the road of archpastoral service, and may his life stand before my mental gaze, revealing the image of this saint of God as the person of faith, the likeness of humil- a teacher of abstinence.

"And I ask you, beloved bishops of God, to pray for me that the Lord would grant me the Holy Spirit Which the Apostles received on the day of Christ's Resurrection, so that, being edified and enlightened by Him, I could, in conciliar unity with the hierarchy of the Russian archpastors, to rightly administer the Word of His Divine Truth, devoting my strength to the glory of the Holy Church and our great Motherland."

\* \* \*

On July 21, 1985, the 7th Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God, Archimandrite Nikolai was consecrated Bishop of Zvenigorod during Divine Liturgy in the Patriarchal Cathedral of the Holy Trinity by His Holiness Patriarch Pimen and the archpastors who had taken part in his nomination and also by Metropolitan Aleksiy of Kalinin and Kashira. After the service, His Holiness Patriarch presented to Bishop Nikolai of Zvenigorod the crosier and delivered an exhortation (see p. 7).

\* \* \*

Bishop **Nikolai** (secular name, Nikolai Yevlevich Shkrumko) was born on May 22, 1911 in the village of Kizya, Kamenets-Podolski District, Khmel'nitski Region, into the family of a peasant.

After school, he served as church servant in the village Church of the Ascension. From 1948 to 1953 he served as reader, chorister and acolyte in the Cathedral Church of the Exaltation of the Cross in Petrozavodsk, Ololenok Diocese.

In 1953, he entered the Leningrad Theological Seminary and on November 13, 1954, he was tonsured with the name of Nikolai in honor of St. Nikolai Kochanov of Novgorod, Bishop in Christ (at Baptism he was named in honor of St. Nicholas the Miracle Worker). On November 21 he was ordained hierodeacon by Metropolitan Grigoriy (Chukov; † November 15, 1975) of Leningrad and Novgorod to serve in the Church of Sts. Peter and Paul in the town of Valdai, Novgorod Diocese.

From 1956 to 1960 he served in various parishes of the Kalinin Diocese, from 1960 to 1968—in the Transfiguration Cathedral Church in Ivanovo, and from 1968—in the Tula Diocese. In 1966-1968 he was acting secretary of the Tula Diocesan Administration.

On May 11, 1969, he was ordained hieromonk by Bishop Yuvenskiy of Tula and Belev (now Metropolitan of Krutitsy and Kolomna) and appointed to serve in the Tula Cathedral Church of the All Saints.

In 1971 Hieromonk Nikolai visited the Holy Mountain with a group of pilgrims of the Russian Orthodox Church.

In 1970, he finished by correspondence the Moscow Theological Seminary and in 1973 graduated from the Moscow Theological Academy. His graduation thesis was submitted to the chair of Canon Law and entitled "Professor V. N. Beneshevich and His Works on Ecclesiastical Law".

On February 13, 1973, he was appointed by the decision of His Holiness Patriarch Pimen and the Holy Synod to serve at the Russian Orthodox Mission in Jerusalem. On December 26, 1974, he was appointed deputy head of the mission and raised to the rank of hegumen. In 1977, he became the head of the Russian Orthodox Mission in Jerusalem and raised to the rank of archimandrite.

By the decision of His Holiness the Patriarch and the Holy Synod of July 16, 1982, he was relieved of his duties as head of the Russian Orthodox Mission in Jerusalem because of the expiry of his term of office.

By the decree of Metropolitan Nikolai (Yurik; † 1984) of Lvov and Ternopol of July 31, 1982, he was appointed Father Superior of the Pochaev Lavra of the Dormition.

## Feast of the Vladimir Icon of the Mother of God in the St. Daniel Monastery

On July 6, 1985, the brethren of the Moscow Monastery of St. Daniel commemorated the Feast of the Vladimir Icon of the Mother of God with a divineservice, celebrated according to the episcopal rite for the first time since the monastery was reopened. This icon has been venerated by our Church since ancient times. In the St. Daniel Monastery, founded in the 13th century, and in many other Russian cloisters and churches a copy of the famous icon was an object of special veneration. The Vladimir Icon of the Mother of God with tender scenes on the theme of the Akathistos to the Theotokos was placed in the first tier of the iconostasis of the Church of the Holy Fathers of the Seventh Ecumenical Councils.

With the blessing of His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Commission in Charge of Restoration and Construction of the Monastery of St. Daniel, celebrated Divine Liturgy in the recently consecrated Church of the Protecting Veil of the Mother of God located on the ground floor under the Church of the Holy Fathers of the

Seventh Ecumenical Councils. Vladyka Aleksiy was assisted by the Father Superior of the cloister, Archimandrite Evlogiy, brethren and clerics of Moscow and the Moscow Diocese.

During the Liturgy, Metropolitan Aleksiy ordained Hierodeacon Daniil, hieromonk and Monk Gleb—deacon. This event will go down in the monastery chronicle as a continuation of its spiritual traditions.

After the Liturgy Vladyka Aleksiy warmly congratulated the brethren and all the congregation with the Feast of the Vladimir Icon of the Mother of God.

Then Metropolitan Aleksiy made a round of inspection of the monastery grounds to see the progress of restoration and building work.

The festal pealing of the bells announced the end of the celebration. This joyful and radiant day will long be preserved in the memory of those who are working now with the blessing of His Holiness Patriarch Pimen in the cloister founded by the Orthodox Prince St. Daniil.

Archimandrite EVLOGIY,  
Father Superior of the Moscow Monastery of St. Daniel

# His Holiness Patriarch PIMEN Visits Czechoslovakia

From May 10 to 31, 1985, His Holiness Patriarch Pimen was on holiday in Karlovy Vary, Czechoslovakia.

On May 10, His Holiness arrived in Prague, accompanied by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and other officials. His Holiness was welcomed at the Prague airport by members of the Holy Synod of the Czechoslovak Orthodox Church—Bishop Nikolai of Prešov, Bishop Nikanor of Olomouc and Brno and Bishop Ioann of Michalovce; Archimandrite (now Bishop of Podolsk) Vladimir, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary; Archpriest Georgiy Goncharov, the representative of the Russian Orthodox Church at the CPC, and the CPC General Secretary, the Rev. Dr. Lubomir Mifejovský. Among those present were also the Counsellor-Envoy of the USSR Embassy in Czechoslovakia, I. A. Cherkasov, and other embassy officials, and the Director of the Secretariat for Church Affairs of the CSSR Federal Government, Dr. V. Janku.

Later that day His Holiness Patriarch Pimen arrived in Karlovy Vary accompanied by Metropolitan Filaret and Dr. V. Janku. Archimandrite Vladimir gave a dinner in honour of His Holiness which was attended among others by the Soviet Consul in Karlovy Vary, N. A. Smelov, and Vice-Consul V. I. Chigirin.

During his stay in Karlovy Vary, His Holiness the Patriarch had meetings and talks with representatives of Churches and religious associations in the CSSR. He travelled to Marian-ske Lazne, Františkovy Lazne, Klinovec, Loket and other nearby towns of Western Czechia. On

these visits he inspected some Orthodox churches and presented eucharistic vessels, altars, crosses and icons.

On Sundays and feast days His Holiness attended divine services in the Church of St. Peter and Paul of the Russian Orthodox Church Podvorye in Karlovy Vary.

On May 21, His Holiness Patriarch Pimen paid a visit to the Soviet Embassy in Prague. V. P. Lomakin, Ambassador Extraordinary and Plenipotentiary of the USSR to the CSSR, gave a reception in his honour, which was attended by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. Among the guests were Deputy Chairman of the CSSR Federal Government, M. Lučan, CSSR and CSR government officials, officials of the Soviet Embassy and other persons. The Ambassador V. P. Lomakin and His Holiness Patriarch Pimen exchanged speeches.

On May 30, before His Holiness' departure for home, Archimandrite Vladimir gave a dinner in his honour which was attended by N. A. Smelov, V. I. Chigirin and representatives of local bodies of self-government.

On May 31, His Holiness left for Moscow. His was seen off at the airport by His Beatitude Metropolitan Dorotej, and also Archimandrite Vladimir, as well as by I. A. Cherkasov, Dr. V. Janku and other officials.

During his stay in Czechoslovakia His Holiness was accompanied by Deacon Feodor Sokolov, the personal secretary to His Holiness V. G. Ponomarenko, and his personal physician V. S. Molostovskiy.

Bishop VLADIMIR of Podolsk

## Feast at the Trinity-St. Sergiy Lavra

Annually, on July 18 (5), the Russian Orthodox Church celebrates the Feast of the Invention of the Relics of St. Sergiy, the Hegumen of Radonezh, the Miracle Worker of All Russia. With special solemnity the day is marked at the Trinity-St. Sergiy Lavra, which was founded by St. Sergiy and where his holy relics rest. Numerous guests—hierarchs, clerics and laymen from every corner of our vast Motherland and from abroad—arrive at the Lavra of St. Sergiy to attend the feast. This year's feast drew to the Lavra an especially great number of guests, who came to offer up fervent prayers for the health of the Holy Archimandrite of the Lavra, His Holiness Patriarch Pimen of Moscow and All Russia, on the occasion of the forthcoming 75th birthday of His Holiness.

On the eve of the feast, July 17, 1985, His Holiness Patriarch Pimen came to the Lavra. He was welcomed by Archbishop Mefodiy of Voronezh and Lipetsk, Chairman of the Economic Management of the Moscow Patriarchate; Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Mark, Father Superior of the Pochaev Lavra of the Dormition; Archimandrite Andrei, the oikonomos, and Hegumen Onufriy, superintendent

dean of the Trinity-St. Sergiy Lavra. His Holiness visited the graves of His Holiness Patriarch Aleksiy and Metropolitan Nikolai Yarushevich, and then proceeded to the Trinity Cathedral, where St. Sergiy's relics rest.

At 3 p. m., His Holiness Patriarch Pimen, assisted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Platon of Yaroslavl and Rostov, and Bishop Aleksandr of Dmitrov, conducted the Akathists to St. Sergiy at the Trinity Cathedral. At the same time the other archpastors, assisted by their brethren of the Lavra, conducted the akathists at the Refectory Church of St. Sergiy.

In the evening, All-Night Vigil was conducted in the Lavra's churches and in the Church of the Protecting Veil of the Moscow Theological Academy. His Holiness Patriarch Pimen officiated in the Trinity Cathedral. His Holiness was assisted by Archbishop Iov of Zarskiy, Archbishop Mefodiy of Voronezh and Lipetsk, and the clergy. During the All-Night Vigil, His Holiness the Patriarch anointed the worshipper with holy oil. After the All-Night Vigil Sacrament of Penance was administered in the Lavra's churches for numerous pilgrims who wanted to receive Holy Communion at the Mo-

tery of St. Sergiy. At 5 a. m. the early Divine Liturgy was celebrated in the Refectory Church.

At 9.30 a. m., the hierarchs and clerics in vestments went out from the Trinity and Ascension cathedrals and the Refectory Church to the patriarchal chambers to meet His Holiness Patriarch Pimen and the members of the Holy Synod.

At the festal ringing of the Lavra's bells, His Holiness Patriarch Pimen proceeded to the Trinity Cathedral, where he celebrated Divine Liturgy, assisted by Archbishop Iov of Zaisk and Archbishop Mefodiy of Voronezh and Lysk, as well as by Archimandrite Aleksiy, father superior of the Lavra; Protopresbyter Stepan Stodnyuk, Dean of the Patriarchal Cathedral of the Epiphany, Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels; Archimandrite Evlogiy, Father Superior of the Moscow Monastery of St. Daniel; Archimandrite Iov, Father Superior of the Pochaev Lavra, and Archimandrite Kirill, father confessor of the Trinity-St. Sergiy Lavra. After the Liturgy, the bishops Iov and Mefodiy conducted a festal moleben in the Trinity Cathedral, before the shrine of St. Sergiy.

The following hierarchs took part in the divine services held in the Lavra: Metropoli-

tans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, Aleksiy of Kalinin and Kashin, Vladimir of Rostov and Novocherskassk; Archbishops—Leontiy of Orenburg and Buzuluk, Pitirim of Volokolamsk, Pimen of Saratov and Volgograd, Melkhisedek of Sverdlovsk and Kurgan, Ioann of Kuibyshev and Syzran, Gedeon of Novosibirsk and Barnaul, German of Tula and Belev, Platon of Yaroslavl and Rostov, Maksim of Omsk and Tyumen, Simon of Ryazan and Kasimov, Irinei of Kharkov and Bogodukhov, Varvara of Cheboksary and Chuvashia; Bishops—Khrisanf of Kirov and Slobodskoi, Serafim of Penza and Saransk, Afanasiy of Perm and Solikamsk, Kliment of Serpukhov, Aleksandr of Dmitrov, Sergiy of Solnechnogorsk.

At 1 p. m., His Holiness blessed the worshippers from the balcony of the patriarchal chambers and congratulated them on the Feast of St. Sergiy.

In the afternoon, His Holiness Patriarch Pimen gave a reception which was attended by the hierarchs who participated in the divine services, as well as clerics and guests.

Deacon FEODOR SOKOLOV



A festal moleben in the Trinity-St. Sergiy Lavra on the Feast of the Invention of the Relics of St. Sergiy of Radonezh, July 18, 1985

# For the 300th Anniversary of the Dormition Church of the Novodevichy Convent in Moscow



Every year on July 28 (August 10), the Orthodox faithful celebrate the Feast of the deeply-venerated Smolensk Icon of the Mother of God, called "Hodegetria" ("The Guide"). A multitude of believers from all over Moscow and other places come on that day to the Dormition Church of the Novodevichy Convent to pray there.

The Novodevichy Convent was founded in 1524 in honour of the Smolensk Icon of the Mother of God. Over the centuries it witnessed, or was directly involved in, historic events of nationwide importance. And as far as its architecture is concerned, the cloister is justly regarded as the gem of the city of Moscow. Standing out among its many buildings is the Refectory Church erected in 1685, which is built along the same lines as the Refectory Church of St. Sergiy of the Trinity-St. Sergiy Lavra. Its main sanctuary is consecrated in honour of the Dormition of the Mother of God. Above this church, there is a Church of the Descent of the Holy Spirit whose octagonal canopy is crowned with a drum topped with a gilt cupola. Each of the corners of the square building of this church are adorned with four half-columns. The eastern section of the Dormition Church ends with three apses with half-columns in-between. On the western side the church is adjoined with a spacious rectangular building of the refectory. Along interior eastern wall to the left there is a carved gilt canopy over an Icon of the Mother of God "Hodegetria", and to the right, the side-chapel of the Apostle and Evangelist St. John the Divine. The church has lancet vaults and windows with semi-arched tops adorned with small broken carnices on the outside.

In search of eternal salvation, many a generation of Orthodox found peace of soul within the walls of this temple. The Most Holy Virgin Mary Herself through Her miraculous Smolensk Icon has invariably inspired their heartfelt prayers over the past three centuries. Today regular morning and evening services are daily conducted in this church. On Sundays and feast days divine services are conducted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Administrator of the Moscow Diocese.

In keeping with tradition, His Holiness Patriarch Pimen himself officiates in the Convent Church of the Dormition on the Feast of the Smolensk Icon of the Mother of God. This year, too, on August 10, His Holiness prayed together with thousands of worshippers before the Smolensk Icon of the Most Pure One. All-Night Vigil was conducted on the eve and Metropolitan Yuvenaliy came out at Lity. His Holiness Patriarch Pimen conducted the Polyeleos, assisted by Metropolitan Yuvenaliy and Archbishop Iov of Zarsk.

On the feast day, His Holiness was welcomed on his arrival, to the ringing of the bells and solemn singing of the church choir, by Metropolitan Yuvenaliy, Archbishop Iov and the clergy clad for Liturgy. He kissed the Smolensk Icon and proceeded into the sanctuary. The Divine Liturgy was concelebrated by Metropolitan Yuvenaliy and Archbishop Iov, assisted by the clergy.

After "Many Years" was sung, His Holiness Patriarch Pimen greeted the worshippers: "Dear

brothers and sisters, I felicitate you on this feast and on the 300th anniversary of this holy temple. On its 300th anniversary, this holy temple, which you constantly gather for worship, awarded our Church Order of St. Vladimir, Class. For his liturgical labours Vladyka Yuvenaliy is awarded a panagia with an inscription saying that the award is presented in the tricentennial of this holy temple.

"I wish you all, dear brothers and sisters, many more years of fruitful service of the Church and zealous prayers. May the Most Holy Theotokos always be your true Helper in all acts of your life."

Metropolitan Yuvenaliy said in response: "Your Holiness, today we all feel the salutary warmth of the natural Sun. But we, who have come here for our jubilee, for the feast of the Mother of God, sense an even greater warmth which is imparted by our Most Holy Father, His Holiness Patriarch Pimen. We are profoundly and cordially grateful to you, Your Holiness, for the fact that, oblivious of your natural human infirmities, you were in this temple yesterday and are here now in prayer for all of us who have gathered before this miraculous image of the Smolensk Icon of the Mother of God, and for the whole of the Holy Russian Orthodox Church, because today's feast is not only our patronal feast, but the feast of all Russia, because all through the centuries-long history of Christianity in Russia the Mother of God bestowed through Her miraculous Smolensk Icon her salvific gifts upon our Motherland and all our Holy Church, has been an impregnable wall, and our tireless Intercessor and Mediatrix. We are most happy, Your Holiness, that you have come to our holy temple just a few days after the celebration of your 70th birthday. We take this opportunity in order to felicitate you, like children felicitate their father in cordial simplicity and with ardent love, on this momentous date and also on the high award presented in recognition of your patriotic and peacemaking activities. We would like to cordially thank you, Your Holiness, for all the gifts with which you, like a father, have come to your family so as not to overlook a single one, but give joy, gifts and blessing to all. Though modest, our reciprocal gifts are from the bottom of our hearts. On the day of your jubilee, we heard you say time and again that your life the Blessed Virgin Mary had guided you through all the stages of your service of the Holy Church and the Motherland. Therefore, trusting you and your service to the Blessed Virgin Mary, we beg you to accept this holy icon. We trust that the Theotokos hears our prayers for Your Holiness, that She will grant all our petitions and protect you, our Most Holy Father and Patriarch, for many more years to come."

On the occasion of the tricentennial of the Church of the Dormition, His Holiness Patriarch Pimen awarded Patriarchal certificates to a large group of its clerics and diligent workers. The Rector, Archimandrite Grigoriy, was granted the right to celebrate Divine Liturgy with Holy Doors open up to the Lord's Prayer.

After the service, Metropolitan Yuvenaliy offered a festal repast at his residence in honour of His Holiness.

Archimandrite GRIGORIY

## Divine Services Held in Greek in a Moscow Church

Ecclesiastical and cultural contacts between Greeks and Russians which have their roots deep in history, are being constantly renewed and strengthened. The witness of that are, among other things, divine services in Greek conducted in some churches of the Russian Orthodox Church.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, in 1985, divine services in Greek, prepared by the Publishing Department of the Moscow Patriarchate together with the Moscow theological schools, were conducted in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street, Moscow.

On April 7, in the evening, the Great Vespers of the Feast of the Annunciation of the Blessed Virgin was held in the church. It was conducted by teachers of the Moscow Theological Academy—Hegumen Platon, Father Vasilii Stroganov and Hierodeacon Aleksey. A choir sang of the students of the Moscow theological schools under the direction of a staff member of the Publishing Department, student of the Moscow Theological Seminary, Pyotr Diachenko. H. E. Ioann Grigoriadis, the Ambassador of Greece to the USSR, with his wife and staff members of the embassy attended the service. At the end of the Vespers, Archbishop Pitirim of Volokolamsk, head of the Publishing Department, who cons-

tantly officiates in this church, blessed all those present and congratulated them on the feast.

On August 15, Divine Liturgy was celebrated by Archpriest Leonid Kuzminov, Rector of the St. Nicholas Church at the Preobrazhenskoe Cemetery, Moscow, and the clerics who officiated on April 7, except Hegumen Platon. Students of the Moscow theological schools sang. At the end of the Liturgy Archbishop Pitirim blessed the worshippers and congratulated them on the great national feast of the Greek people.\*

During a fraternal repast, the clerics who celebrated Divine Liturgy, students of the Moscow theological schools and guests exchanged greetings. H. E. Ioannis Grigoriadis and other Greek guests expressed gratitude for the opportunity offered them to attend divine service conducted in their native language. "We were as if in our homeland, in our native churches," they said.

It should be noted that the divine services were conducted in accordance with the modern Greek Church Rule. All the epiphonemes, ektenes and hymns were intoned and sung in Greek, in traditional Byzantine Church Chant.

\* The Feast of the Dormition of the Mother of God is not only an ecclesiastical but also all-national feast in Greece, connected with the history of Greece's struggle for its national independence.



The divine service in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street, Moscow, on August 15, 1985

# The Church of St. Elijah in Mozhaisk



On the outskirts of Mozhaisk, on the sloping bank of the Moskva river are two small village streets bearing the ancient name "Ilyinskaya Sloboda" (St. Elijah's Settlement). On a rise to the left of them—in the direction of Ruza—stands the Luzhetsky Monastery of St. Ferapont, founded in 1408 by St. Ferapont of Mozhaisk in the domains of Prince Andrei of Mozhaisk, Dimitriy Donskoy's son, "in a beautiful place near the town of Mozhaisk" (Akathistos to the saint).

Not far away rises the large blue dome of the Church of St. Elijah the Prophet of God, which has given its name to the area.

Its Rector, Archpriest Boris Dimitrievich Ponomarev, who will celebrate his 70th birthday on December 27, 1985, has served in the Church of St. Elijah for 30 years. Also in 1985 the St. Elijah's Church marks its 130th year as a parish church.

Up until the Patriotic War of 1812 a wooden Church of St. Elijah stood on the site of the present building. It burnt down during a fire in 1812. The local residents managed to carry the church's icons to safety in the forest, and, when the danger passed, brought them back and placed them in a wooden chapel built on the site of the razed church.

The Mozhaisk citizen, Maksim Ivanovich Khlebnikov, decided he would like to build a new church and appealed to Metropolitan Filaret of Moscow (Drozdov; † 1967) for his blessing.

Preserved in the church is the Metropolitan's certificate, which reads: "We give our blessing to the clerics of the Mozhaisk Church of St. Joachim and the Mozhaisk citizen Maksim Ivanovich Khlebnikov to build, at the latter's expense, a new stone cemetery church in the river-bank Ilyinskaya Sloboda, replacing the wooden St. Elijah Church burnt down in 1812 and bearing the same name. The certificate to this effect is signed and sealed in the capital city of Moscow on this 25th day of May in the year 1848."

The church was "built... in 1852 and consecrated in this same year," according to the records of church in Ilyinskaya Sloboda for 1858\*.

These records make special mention of the Church's founder: "The list of special commemoration would be incomplete without the name of this holy church's late founder, the citizen Maksim Ivanovich Khlebnikov. Right up until his dying day he remained celibate and liked to visit the Church of God". Further on the records state that Maksim Khlebnikov lived with his brother, a wealthy merchant Andrei, and that, "unable to gain the latter's agreement to build a church on their joint capital, he asked for his part of the property and built the church by himself." Moreover, when, in 1855, clergy were appointed to this church, he handed over "all the land in his possession, to an area of 11 desyatinas, for the clergy's use and, in his humility, took up residence in the church guard's lodge, where he lived together with the guard till the day of his

death, passing away on June 1st, 1856, in 85th year."

With the blessing of Metropolitan Filaret, body was entombed in the Church, by the clerics, and, when side-chapels were added to the Church, his remains were removed and buried by the sanctuary in the Church yard.

The church's clergy consisted initially of three persons: priest, deacon and server. For each of them the church's founder "built a separate house and endowed, for their maintenance, a capital of 1,000 silver rubles, yielding a 40 per cent interest annually."

In the same year Maksim Khlebnikov appeared to the court of the Mozhaisk Uезд for a request to the effect that "the 11 desyatinas of arable meadowland donated with the permission of the Holy Synod was not sold to anyone, mortgaged, distrained, or claimed by anyone". Khlebnikov's request was granted. Reading between the document's lines, one can discern the remarkable personality of a man endowed with a touching concern for the church's welfare and the needs of the clergy, who devoted his entire life to it.

The Church records for 1856 read: "The first priest appointed to serve in the St. Elijah Church was 36-year-old Aleksandr Nikolaevich Asherov, a priest's son and a graduate of the Theological Seminary of the Saviour and Bethany. The deacon was 32-year-old Vasilii Kirillovich Prytkov, a server's son who had graduated from the District College of St. Nicholas Pererva. The server was Pavel Vasilyevich Vdzhzhensky, 34 years old, a deacon's son, and a graduate of the Theological Seminary of the Saviour and Bethany. The Churchwarden was Aleksei Ivanovich Khlebnikov, the son of a Mozhaisk merchant, who was elected to this post by the parishioners and retained it until his death on February 18, 1856."

The Church records for 1868 read: "At first the Church was cold and had a brick floor upon a raised earth foundation. Then, with the permission of the late Metropolitan Filaret in 1862 it was made warm, and a shingle floor was laid. In 1862 an old iconostasis, previously just covered with bronze, was restored in accordance with its original design, completely regilded, and painted crimson."

Up until 1862 the church had only one altar. Then, two days before the Feast of the Transfiguration of the Relics of St. Nicholas the Miracle Worker, a local resident Ivan Kotelin, a poor peasant, discovered a large cache of gold objects under a house that had burnt down. They had probably been hidden during the war of 1812. Kotelin made a vow to build two side-chapels with this gold—a northern one dedicated to St. Nicholas the Miracle Worker and a southern one in honour of the Tikhvin Icon of the Mother of God. This vow he duly carried out.

Ivan Kotelin erected iconostases in both side chapels and donated to the church the icons of the Mother of God "Consolation of All the Afflicted", St. Serafim of Sarov, St. Nicholas and the Icon of the Saviour "Not Made with Hands".

An icon of the Great Martyr and Healer Panteleimon was transferred from the Russian Monastery of St. Panteleimon on Mount Athos. Some church plate and icons were also handed over to the St. Elijah Church from the Luzhetsky Monastery and local churches.

\* The Church records were compiled by Father Aleksandr Asherov for the period of 1868-1877, when, according to the same source, he was "transferred to the Church of St. Joachim in Mozhaisk."

In the years immediately following its construction the Church remained subordinate to the Church of St. Joachim, but in 1855, according to the Church records, "this church was transferred from a cemetery church subordinate to the Mozhaisk Church of St. Joachim to an independent parish church as a result of an appeal by its late founder, a relative of the Mozhaisk merchant Ioann Andreyevich Khlebnikov, and the peasants of the villages of Mozhaisk and Ruza districts, who (i. e. the peasants—*Ed.*) now make up the parishioners of this church."

The 130 years that have passed since then have witnessed many events in the history of both our church and our country. The links between epochs and generations are brought to mind by the crosses and gravestones of the tidily kept cemetery adjoining the church.

Every spring Father Boris and his wife and parishioners clear the grass from the graves. The crosses, gravestones and fences are neatly painted. There are a lot of flowers in the cemetery. Besides, Father Boris planted fir trees there. Many of the monks of the St. Ferapont Cloister and clerics were buried in the cemetery. Also interred here are relatives of the artists Vasnetsov and S. V. Gerasimov. Ancient monuments of white stone, marble and granite dating from the 16th and 17th centuries are carefully preserved, as are the gravestones of those who perished during the Great Patriotic War. The common grave containing the bodies of about 2,000 soldiers killed during the liberation of Mozhaisk is always decked with flowers. The teacher Valentin Nikolaevich Nikolaev, who was shot by the Nazis during the occupation of the town, is buried in the churchyard.

In 1941 the church was once again threatened with destruction. When the Nazis occupied Mozhaik, the Rector, Archpriest Petr Sokolov, closed the building and conducted no more services until the town was liberated. The Germans broke into his house, seized foodstuffs and took a pair of felt boots from the sick old man in his last year. They mined the Church but, in the confusion of retreat, they did not have time to blow it up. On January 20, 1942, the day of Mozhaik's liberation, Father Petr celebrated Divine Liturgy and conducted a thanksgiving service.

The Church was intact but severely damaged from shells and shrapnel. The damage was still noticeable in 1955, when Father Boris Dimitriyevich Ponomarev was appointed to the Church of St. Elijah.

Boris Dimitriyevich was born in the town of Kukarka, Vyatka Gubernia (now Sovetsk, Kirov region). This is how he recalls his childhood.

"My father died of typhus in 1920. I was brought up by my grandmother Ekaterina, who then attended church services and liked reading the Holy Scripture, to which she introduced me. My grandmother's sister, Fekla, lived in a convent in Vyatka Gubernia from the age of nine. I don't remember its name precisely; everyone called it 'Natalyushkin' (Natalia's), after the dear Sister Natalia, who lived there). In this convent my grandmother's sister took her vows under the name Feodosia. She was the convent's prioress and, after the death of the Hegumenia (around 1918), she became its Mother Superior. My grandmother's brother, Father Simeon, was Rector of the church in Kukarka."

Between 1941 and 1945 Boris Dimitriyevich saw active service in the army on the Leningrad front,

in the 103rd border regiment. Prior to his departure for the front, an old woman of his acquaintance blessed him (his parents were both dead by then) and said: You will survive, love and defend your Motherland." In September 1942 he was wounded and treated in hospital. Following his recovery he returned to his regiment. Time and time again he gave his blood for the wounded and was sent on important missions by the command. He was decorated with seven medals and the Order of the Patriotic War, First Class.

"I remember the blockade of Leningrad. It was a dreadful time. People were emaciated with hunger, but kept working for the front," said Father Boris in his speech at the meeting of the Clergy and Laity of the Moscow Diocese devoted to the 40th anniversary of the Great Victory at the Novodevichy Convent on April 25, 1985.

"We used to get 300 grams of ersatz bread, and soup that was just 14 to 16 boiled beans and salted water with no fat in it. I remember, another soldier and I were once to take the body of a soldier of our regiment who had died of emaciation to the Smolenskoe cemetery in Leningrad. We saw some long stacks of wood in the distance (200 metres long, it seemed), but when we got closer, they turned out to be piles of corpses. Near the stacks we saw a sledge with a dead woman on it. And next to it, with her head bowed, knelt a 14-year-old girl. Snow was falling, and both the woman and the girl were covered with it, but she remained kneeling there motionless. She was probably taking her mother to be buried and perished herself. This dreadful scene will be with me till the end of my days."

During the blockade services were conducted every day in the churches of the besieged city, and this brought great consolation to the believers.

Father Boris recalls: "I once had the chance to visit the Cathedral of St. Nicholas. I found out from the church servant that Metropolitan Aleksey (later His Holiness the Patriarch; † 1970) was in the sanctuary, and asked permission to go in and receive his blessing. The Metropolitan received me graciously and asked if I had ever assisted at church services.

"'Yes, Holy Vladyka,' I replied. 'Before the war I assisted at the Moscow Church of All Saints in the Sokol district.' The Metropolitan asked if I would stay with the church after the war was over. I said I had no intention of leaving the church, and made so bold as to offer him my portion of bread. 'But you're hungry too,' His Eminence answered. 'Give the bread to the church servant if you can'. The Metropolitan then blessed me with a tiny prosphora, the size of a button. Whenever I got my leave I would come to the Cathedral of St. Nicholas and read Hours. The psalm-reader, I recall, was Sister Ekaterina.

"Another thing I remember from those far off days was that at Easter the congregation would bring little pieces of bread to be blessed instead of *kulich*. I am sure," says Father Boris, "that it was the blessing and prayers of His Holiness Patriarch Aleksey that kept me alive, and I thank God for the favour granted to me to serve the Church of God."

Father Boris relates what the Church of St. Elijah looked like 30 years ago.

"The church walls and roof were badly damaged by shell fragments. I doubted whether everything could be restored."

Father Boris's wife, Sofia Feodorovna, recalls: "There was no glass in the church windows, and in the wooden church house where we were meant to live there was ice on the walls."

"Then I appealed for help to His Holiness Patriarch Aleksiy," continues Father Boris. "He sympathised with my request and gave his blessing for the manufacture of a gilded metal covering for the holy altar."

At the present time this covering is on the altar of the Church's main sanctuary. On the eastern side it bears the inscription: "Through the blessing and support of His Holiness Patriarch Aleksiy of Moscow and All Russia, this metal covering was made for the holy altar in the Church of St. Elijah the Prophet in the town of Mozhaisk, 1965. Made in the Patriarchate workshop."

"With the blessing of His Holiness Patriarch Aleksiy," says Father Boris, "the restoration of our church icons of St. Ferapont, the Holy Martyr St. Tryphon, and the Icon of the Mother of God 'Swift to Hearken' was carried out by the well-known icon painter, Maria Nikolaevna Sokolova (Sister Iuliania; † 1981). In the Patriarchate's workshops the icon case of the icon of St. Ferapont was renewed. Sofia Feodorovna did pearl embroidery on the covering of the icon of the Holy Martyr St. Tryphon."

Father Boris's wife played a big role in the restoration of the Church. She was ever beside him—through grief and joy—supporting her spouse in everything and encouraging him during moments of difficulty.

Sofia Feodorovna was the daughter of Archpriest Feodor Sergeyevich Bazhanov († 1955), former superintendent dean of the churches in the Pushkin and Shchelkovo districts of Moscow Region, and inherited from her parents a deep faith and love for the Church. The Bazhanovs' relatives on the side of her mother, Ennafa Sergeyevna, included Archbishop Sergiy of Japan (Tikhomirov; † 1940) and also I. I. Zelenetsky († 1972), a lecturer at the Leningrad Theological Academy.

Sofia Feodorovna has been fond of church singing and painting since childhood. She finished a special secondary school and worked as a music teacher in a kindergarten. In the Church of St. Elijah she organized the right choir which she has been conducting for 30 years now. Following her family traditions, Sofia Feodorovna devotes a lot of time to her favourite pastime—restoring and painting icons.

During the restoration of the church she helped to restore the icons: "Christ's Resurrection", "Annunciation of the Most Holy Virgin", "St. Panteleimon the Great Martyr" and "The Presentation of Our Lord". She also worked on the restoration of the Crucifix.

The icon of Christ's Resurrection painted by Sofia Feodorovna was donated by her to the Church of the Protecting Veil of the Mother of God in the village of Aleksino, Mozhaisk District, while the Icon of the Great Martyr and Healer St. Panteleimon was presented to the Church of the Protecting Veil in the village of Karasevo, Kolomna District, where Father Boris served up to his appointment to the Church of St. Elijah.

This grey-haired old couple are an amazing mode of mutual kindness, deep modesty, and concern for each other.

Thanks to the zeal of Sofia Feodorovna, church server Elizaveta Iosifovna Chepo, the 96-year-old psalm-reader Sister Olga, and the efforts of the parishioners, the Church of St. Elijah is maintain-

ed in exemplary order and in splendour. Parishioners are very fond of their church and on the eve of feast days they come together to adorn the House of God. Garlands of fresh flowers, magnificent singing by the right choir—all this endows the festal services with a special solemnity. One such service is performed every year on May 27/June 9—the Feast Day of St. Ferapont. The parishioners gather in the Church in large numbers to honour the memory of the saint of God and to ask for his blessing and intercession before the Lord.

On this day a Moleben with blessing of water is conducted in the church before the Icon of St. Ferapont, which was formerly in the Luzhetsky Monastery. This is followed by Divine Liturgy, then another moleben is sung and a procession round the church is held.

Hierarchal services are often held in the Church of St. Elijah. This tradition was established in the 19th century when the Church was visited by Bishop Aleksiy of Dmitrov (in 1855), Bishop Leonid of Mozhaisk (in 1861) and Bishop Savva of Mozhaisk (in 1864).

The archpastors often visited the Luzhetsky Monastery, ever drawn by the elegance of its architecture, the prayerful works of the Father Superior, and the good fellowship of the brethren. They would also go to the Church of St. Elijah, which stands close by.

The Church records for 1876 note that "on the 30th day of August, 1876, His Grace Bishop Panteleimon of Mozhaisk visited and viewed our church on his way to the town of Ruza, and on his return to the town of Mozhaisk he paid a visit to the Luzhetsky cloister".

In 1868 the Church of St. Elijah was visited by St. Innokentiy Metropolitan of Moscow (Innaminov, † 1879), who was canonized by the Russian Church in 1977.

During Archpriest Boris Ponomarev's rectory, services have been conducted by Bishop Nikolai of Mozhaisk (Daev; † 1960); Archbishop Stefan of Mozhaisk (Nikitin; † 1963); Bishop Leonid of Mozhaisk (now Metropolitan of Riga and Latvia); and Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch).

From 1980 to 1984 the church was visited annually by Archbishop Nikolai of Mozhaisk, Dean of the Patriarchal Podvorye in Tokyo, who conducted services there. After Divine Liturgy His Grace Nikolai conducted the Lity for the warriors killed on the battlefield.

On the way to the Church of the Presentation of Our Lord of the Volokolamsk Deanate, Archbishop Pitirim of Volokolamsk has visited the Church of St. Elijah several times and conducted services in it.

The Church has also been visited three times by Metropolitan Yuvenaliy of Krutitsy and Kolomna, who conducted services there as well.

In 1985 His Eminence Yuvenaliy's visit was particularly notable. At Divine Liturgy in the Church of St. Elijah on St. Lazarus Saturday, April 6, the archpastor presented Archpriest Boris Ponomarev with a high patriarchal award—the mitre in token of his zealous work for the benefit of the Holy Church. At the same liturgy the ordination took place in the Church for the first time in 30 years: Deacon Georgiy Tobalov, a graduate of the Moscow Theological Seminary, was ordained presbyter.

When the liturgy was over, Metropolitan Yuvenaliy addressed a word of welcome to the p-

ioners and warmly congratulated Archpriest Boris Ponomarev on his 70th birthday and the 10th anniversary of his service in the Church of St. Elijah, noting also his martial labours.

The diligent service of Archpriest Boris Ponomarev had also been marked earlier by the church authorities. In 1963, on the occasion of Holy Easter, His Holiness Patriarch Aleksiy raised Father Boris to the rank of archpriest, and in 1968 awarded him a palitsa. By the decision of His Holiness Patriarch Pimen and the Holy Synod, of March 12, 1979, Archpriest Boris Ponomarev was included in a group bound for Mount Athos on a pilgrimage which was timed to coincide with the day of commemoration of St. Panteleimon the Great Martyr and Healer. His trip left an unforgettable impression. Even today Father Boris often recalls in detail the treasured memories of his pilgrimage to the Holy Mountain.

Archpriest Boris Ponomarev constantly makes donations to the Peace Fund. Thus, in March 1985 he inherited a house and transferred the money from its sale to the Peace Fund. The Moscow Regional Commission of the Assistance to the Soviet Peace Fund awarded him a citation, which expressed gratitude for his "patriotic response and vigorous participation in the activities of the Soviet Peace Fund, for feelings of international

solidarity he expressed, and for his participation in the noble cause of rendering material aid to fraternal peoples fighting for freedom, independence and social progress."

Father Boris stands out for his great modesty, industry, zealous fulfilment of his pastoral duties, his attentiveness to the needs of his flock and his love for God's Church. Father Boris often hands over church plate he has made himself free of charge to priests of other churches. At its own request he donated to the Borodino Museum two old photographs, a candlestick and banners.

"I have all I need. I don't need any more," says Archpriest Boris Ponomarev. "I only want one thing—that there should be no more war."

For three decades, by his daily personal labour, Father Boris has continued the task of improving his church.

As they prayerfully mark his 70th birthday and the 130th anniversary of the church, Archpriest Boris Ponomarev and the parishioners of the St. Elijah Church thank God and offer up prayers to the church's heavenly patrons—St. Elijah the Prophet of God and St. Ferapont—beseeching their help in their service for the good of the Holy Church and their Motherland.

## IN THE DIOCESES

### Moscow Diocese

*Jubilee of a church.* In 1985, it was the 250th anniversary of the consecration of the church of the Kazan Icon of the Mother of God in the town of Dmitrov. The celebrations were timed to the patronal feast of the church—the Feast of the Kazan Icon of the Mother of God. Divine Liturgy in the church on July 21, 1985, was celebrated by Bishop Aleksandr of Dmitrov, Vicar of the Moscow Diocese, Rector of the Moscow Theological Academy and Seminary, assisted by the local clergy and clerics from the Moscow theological schools. During the Liturgy, Vladyka Aleksandr ordained Deacon Vladimir Petkevich, an MTA graduate, presbyter. After the Liturgy, Bishop Aleksandr conducted thanksgiving moleben and led a festal procession round the church, and later he greeted the worshippers. In his response, the rector, archpriest Stefan Nemerishin, thanked the archpastor for the common prayer.

The choir of the students of the academy and seminary under the direction of M. Kh. Trochuk, teacher of ecclesiastical singing, and the choir of the church under the direction of S. Nemerishina, sang during the Liturgy.

That same day the participants in the celebrations headed by Bishop Aleksandr visited premilovskaya Hill near the town of Yakhroma and laid flowers at the Monument to the Soviet Warrior—Defender of Moscow.

### Kirov Diocese

On January 7, 1984, Christmas, Bishop Khrisanf of Kirov and Slobodskoi celebrated Divine Liturgy in the renovated Cathedral Church of St. Serafim in Kirov, before a great number of worshippers.

January 15 was the 29th Sunday after Pentecost, the Feast of St. Serafim, the Miracle

Worker of Sarov. On the occasion of the patronal feast of the cathedral church, Bishop Khrisanf celebrated Divine Liturgy and conducted a festal moleben there, assisted by the cathedral clergy. During the Liturgy, Bishop Khrisanf ordained Aleksandr Smirnov deacon.

On January 22, the 30th Sunday after Pentecost, during Divine Liturgy in the cathedral church, Bishop Khrisanf ordained Deacon Aleksandr Smirnov presbyter.

On April 1, the 4th Sunday in Lent, the Feast of the Holy Martyrs Sts. Chrysanthus and Daria, was the name-day of Bishop Khrisanf. Divine Liturgy in the cathedral church was concelebrated by Archbishop Gedeon of Novosibirsk and Barnaul, Archbishop Platon of Sverdlovsk and Kurgan (now of Yaroslavl and Rostov) and Bishop Khrisanf. Archbishop Platon preached a sermon on prayer. After the thanksgiving moleben, the guests and worshippers cordially congratulated Vladyka Khrisanf, who thanked them for their greetings and expressed cordial gratitude to the guests for visiting the Vyatka (the former name of Kirov) land.

On April 22, Holy Easter, Bishop Khrisanf conducted Paschal Matins and celebrated Divine Liturgy in the cathedral church. That same day, in the evening, Vladyka Khrisanf officiated at Vespers in the cathedral church, and after it he presented patriarchal and hierarchal awards for Holy Easter.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Vladyka Khrisanf celebrated Divine Liturgy in the Trinity Church of the village of Bystritsa, where there is a chapel dedicated to St. Nicholas. At the Lesser Entrance, the archpastor awarded a certificate of merit to the rector of the church, Father Nikolai Fedko, and cordially



Bishop Aleksandr of Dmitrov with the participants in the festal service on the occasion of the 250th anniversary of the consecration of the Church of the Kazan Icon of the Mother of God in the town of Dmitrov on July 21, 1985

congratulated him on his name-day. Bishop Khrisanf preached on the life and works of St. Nicholas and called upon the believers to imitate the saint in modesty and meekness. Then a festal procession was held round the church.

On October 28, the 20th Sunday after Pentecost, Vladyka Khrisanf celebrated Divine Liturgy in the St. Nicholas Church of the town of Kotelnich, which had recently been renovated. The churchwarden E. S. Krupina was awarded an archpastoral certificate of merit for her labours in the improvement of the church. Following the thanksgiving moleben, Bishop Khrisanf asperged the church.

### **Mukachevo Diocese**

On January 8, 1985, the Synaxis of the Most Holy Mother of God, Bishop Savva of Mukachevo and Uzhgorod (now of Poltava and Kremenchug) celebrated Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. At the end of the Liturgy, Vladyka Savva preached a sermon on the theme of the Nativity of Christ and congratulated the worshippers; the believers greeted their archpastor with the singing of Christmas carols.

On January 9, the Feast of the Protomartyr Archdeacon St. Stephen, Bishop Savva celebrated Divine Liturgy in the Ascension Convent in the village of Chumalevo, Tyachev District. The nuns met their archpastor with the singing of Christmas carols. After the Liturgy, Bishop Savva preached a sermon and congratulated

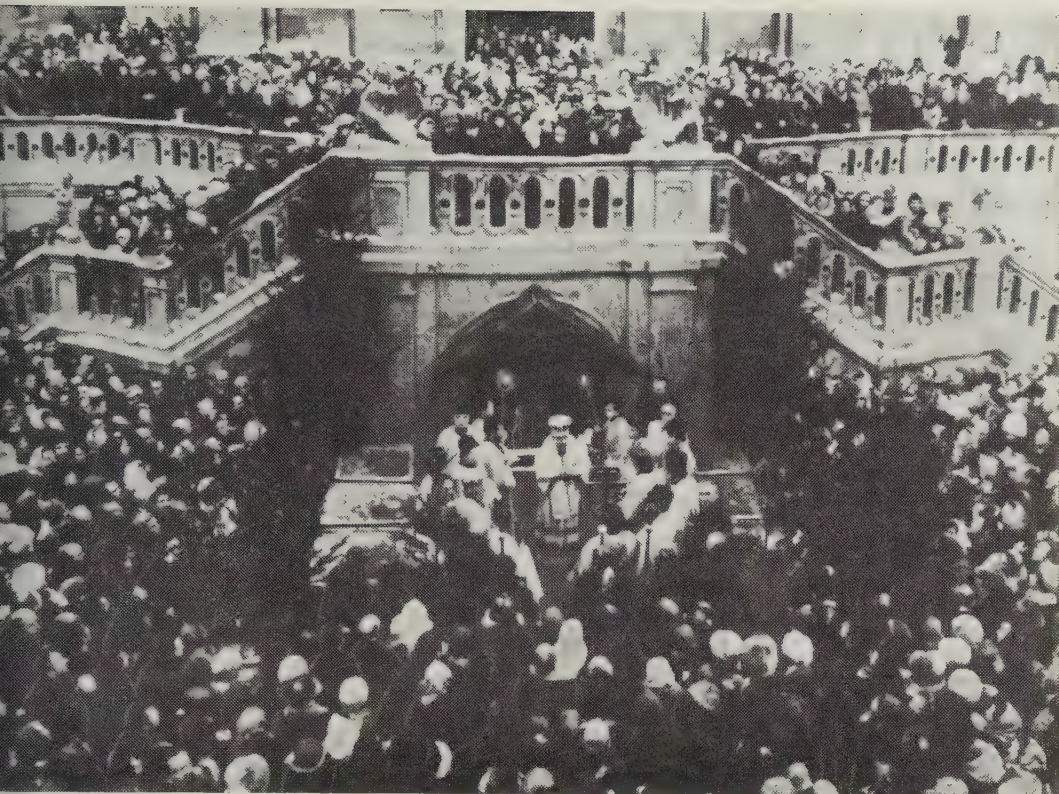
the sisters of the convent on the Feast of the Nativity of Christ.

April 14 was the Feast of the Radiant Resurrection of Christ. On the first day of Easter, Bishop Savva officiated at Paschal Matins, celebrated Divine Liturgy, and also conducted Vespers in the Dormition Cathedral Church of Mukachevo. At the end of the Vespers, Bishop Savva congratulated the believers on Holy Easter. To the singing of Paschal stichera, the worshippers came to their archpastor, congratulated him and kissed the cross.

On April 28, the 3rd Sunday after Easter of the Holy Myrrhophores, Bishop Savva celebrated Divine Liturgy in the St. Nicholas Convent in Mukachevo. After the Communion, Archpriest Nikolai Logoida, Secretary of the diocesan administration, preached a sermon on the service of God of women-Christians among them. At the end of the Liturgy, the archpastor congratulated the sisters of the convent on the feast.

### **Lvov Diocese**

On March 10, 1985, the 3rd Sunday in Lent, Archbishop (now metropolitan) Nikolai of Lvov and Ternopol celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in the town of Monastyriska. Before the Liturgy, the archpastor was solemnly met by the rector, Archpriest Damian Mikhailis, superintendent dean of the Monastyriska church district, and the clerics of the deanery. Archbishop Nikodim addressed the worshippers during the Liturgy. He noted that March



**Metropolitan Nikodim of Lvov and Ternopol officiating at the Great Blessing of Waters in the churchyard of the Cathedral Church of St. Yura (St. George the Victorious, the Great Martyr) in the city of Lvov on January 19, 1985**

On the 39th anniversary of the historic Lvov Local Church Council, which returned the West Ukrainian flock to the Orthodox Faith of their forefathers. The archpastor called upon the worshippers to be worthy children of the Orthodox Church and to hold sacred the commandments of the Lord Jesus Christ on unity and peace.

On March 17, the Sunday of the Veneration of the Holy Cross, during Divine Liturgy in the Cathedral Church of St. George, Archbishop Nikodim ordained Deacon Evgeniy Senik presbyter, and Vasilii Bukhniy, a graduate of the Leningrad Theological Seminary—deacon.

On March 28, 1985, Archbishop Nikodim and archpriest Vitaliy Politylo, secretary of the diocesan administration, took part in the work of the Lvov regional conference of peace champions. Archbishop Nikodim told the participants of the conference about participation of the clergy and laity of the Lvov Diocese in the struggle for peace throughout the world. At the conference, Archbishop Nikodim was unanimously elected member of the Lvov Regional Peace Committee.

On March 31, the 5th Sunday in Lent, Archbishop Nikodim, assisted by the Father Superior of the Pochaev Lavra, Archimandrite Nikolai (now Bishop of Zvenigorod), celebrated Divine Liturgy in the Church of the Protecting Angel in the village of Lanivtsy, Ternopol Region. The archpastor was met by the rector, archpriest Grigoriy Khomyak, superintendent of the Lanivtsy Church District. After the service, Vladyka Nikodim presented the Order

of St. Sergiy of Radonezh, 3rd Class (patriarchal award for zealous service of the Holy Church), to Archpriest Grigoriy Khomyak.

That same day, Archbishop Nikodim, on his way to the Pochaev Lavra, visited the Church of St. Nicholas in the village of Bodaki, Zbarazh District, where Hieromonk Pitirim is the rector. Vladyka Nikodim conducted a moleben to St. Nicholas in that church. In the evening, Archbishop Nikodim officiated at Passion and exhorted the brethren at the Pochaev Lavra.

During all the services Archbishop Nikodim preached and called upon the flock to be worthy children of the Orthodox Church; to cultivate Christian virtues in themselves; to strengthen and multiply with their selfless labour the well-being of the Motherland, thus witnessing their love to it; to contribute in all possible ways to the cause of saving the sacred gift of life on Earth.

In March-April 1985, meetings were held at the diocesan administration of the clergy of the Berezhany, Borshev, Brody, Busk and Gorodok deaneries of the diocese. The participants in the meeting considered questions of pastoral service and parochial life. The pastoral meetings were headed by Archbishop Nikodim.

On April 28, the Sunday of the Holy Myrrhophores, the Feast of Sts. Joseph and Nicodemus, Metropolitan Nikodim of Lvov and Ternopol celebrated Divine Liturgy in the Cathedral Church of St. George in Lvov, assisted by the city clergy and deans of the diocese.

On behalf of the clergy and laity, Archpriest Vitaliy Politylo, secretary of the diocesan ad-

ministration, cordially congratulated Metropolitan Nikodim on his name-day.

May 6, the Feast of the Great Martyr St. George the Victorious, was the patronal feast of the cathedral church in Lvov. On the eve, Metropolitan Nikodim officiated at All-Night Vigil in the cathedral, assisted by the cathedral clergy. On the feast day itself he concelebrated Divine Liturgy with Archbishops—Leontiy of Simferopol and the Crimea, Antony of Chernigov and Nezhin, Makariy of Ivano-Frankovsk and Kolomyia and Bishop Varlaam of Chernovtsy and Bukovina. The archpastors were assisted by the clerics of the diocese. After the Gospel Lesson, Archpriest Mikhail Feduykh, of the Dormition Church in Lvov, preached a sermon. After the Liturgy, Metropolitan Nikodim addressed the worshippers.

Following the festal moleben, "Many Years" was sung, and a festal procession was held round the cathedral.

On May 22, the Apodosis of Easter, the Feast of St. Nicholas the Miracle Worker, Metropolitan Nikodim celebrated Divine Liturgy in the Church of the Holy Trinity in the town of Berezhany, Ternopol Region. During the Liturgy, Deacon Mikhail Podlipny, a graduate of the Leningrad Theological Seminary, was ordained presbyter. The archpastor was assisted by the clergy of the deanery. Metropolitan Nikodim preached a sermon and blessed the believers.

That same day, in the evening, the eve of the Feast of the Ascension of the Lord, Metropolitan Nikodim, the Holy Archimandrite of the Pochaev Lavra of the Dormition, officiated at All-Night Vigil in the cloister, assisted by the father superior, Archimandrite Nikolai (now Bishop of Zvenigorod) and the brethren of the Lavra. On the feast day itself, May 23, he celebrated Divine Liturgy there and during the Liturgy preached on the theme of the Gospel lesson. Metropolitan Nikodim cordially congratulated the brethren and the worshippers on the feast and blessed them.

On June 2, Holy Trinity Day, Metropolitan Nikodim celebrated Divine Liturgy and officiated at Vespers with the reading of kneeling prayers in the cathedral church of Lvov. On the eve, the archpastor officiated at All-Night Vigil in the same cathedral. During the Liturgy, Vladyka Nikodim ordained Deacon Evgeniy Kostin, a graduate of the Leningrad Theological Seminary, presbyter; Igor Stets, a graduate of the Theological Seminary, was ordained deacon.

In accordance with local tradition, Holy Trinity Day is the day of special commemoration of the dead. In the Yanovskoe Cemetery in Lvov Metropolitan Nikodim conducted a panikhida by the grave of Metropolitan Nikolai Yurik († 1984) and by the grave of the dean of the cathedral church, Archpriest Ioann Korol († May 14, 1985).

On June 3, Holy Spirit Day, Metropolitan Nikodim celebrated Divine Liturgy in the Transfiguration Church in Lvov. After the Gospel Lesson, Archpriest Vitaliy Politylo preached a sermon. During the Liturgy, Vladyka Nikodim ordained Deacon Boris Boretsky, a graduate of the Odessa Theological Seminary, presbyter. After the Liturgy, the archpastor preached a sermon. That same day, Metropolitan Nikodim conducted a panikhida by the grave of Protopresbyter Dr. Gavriil Kostelnik († 1948) and by the grave of the publicist, Father Markian Shashkevich († 1843).

## Ryazan Diocese

On April 14, 1985, following Paschal Vespers and Matins in the Ryazan Cathedral of Sts. Boris and Gleb, Archbishop Simon Ryazan and Kasimov presented patriarchal awards for Holy Easter to the clerics of the cathedral. The honorary dean of the cathedral, Archimandrite Avel, was granted by His Holiness Patriarch Pimen the right to officiate with the archimandrite's cross, on the occasion of the 40th anniversary of his service in Holy Orders. The dean, Archpriest Anatoliy Lazarev and the ecclesiarch, Archpriest Viktor Inozentsev were awarded a palitsa. On the occasion of his 65th birthday, the warden of the cathedral, A. I. Karpushin, was awarded by His Holiness Patriarch Pimen the Order of St. Sergiy of Radonezh, 3rd Class.

On April 16, Easter Tuesday, Archbishop Simon celebrated Divine Liturgy in the St. Nicholas Church in the town of Kasimov. After the Liturgy, the archpastor congratulated worshippers on Holy Easter. In his address, he marked the cares for the improvement of the church of the churchwarden P. S. Murugova and awarded her an archpastoral certificate of merit.

## Sumy Diocese

On January 18, 1985, the eve of Epiphany, Archbishop Antony of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, celebrated Divine Liturgy in the St. Elizabeth Church in Sumy. Before the Liturgy, the churchwarden I. T. Babenko presented bread and salt to the archpastor; the rector Archpriest Mikhail Nesterenko delivered an address of greeting.

January 19 was the Feast of the Baptism of the Lord, Holy Epiphany. On the eve, Archbishop Antony officiated at All-Night Vigil in the Transfiguration Cathedral Church in Sumy, and on the feast day itself he celebrated Divine Liturgy there and, during it, ordained Bogdan Kushnirchuk deacon. The Great Blessing of the Waters was performed after the Liturgy.

On April 2, Tuesday of the 6th week in Lent, with the blessing of Archbishop Antony, confession of the clergy of the diocese took place in the Sumy Cathedral Church of the Transfiguration. After the confession, Vladyka Antony talked with the clerics and gave them archpastoral counsels.

On April 16, Easter Tuesday, during Divine Liturgy in the cathedral church, Archbishop Antony presented a mitre (patriarchal award) to the oldest cleric of the Sumy Diocese, Archpriest Porfiriy Kachmal; the Rector of the Transfiguration Church in the town of Krolevets, Archpriest Iliya Lopatko, Superintendent Deacon of the Krolevets Church District was given the Order of St. Sergiy of Radonezh, 3rd Class. Patriarchal and archpastoral awards for Holy Easter were presented also to other clerics of the diocese.

On April 18, Easter Thursday, Archbishop Antony celebrated Divine Liturgy in the Church of St. Anastasia in the town of Glukhov. Before the Liturgy, the parishioners, members of the church council, met their archpastor with bread and salt and gave him flowers. The rector, Archpriest Kosma Litvinyuk, Superintendent Deacon of the Glukhov Church District, delivered an address of greeting. At the Lesser Entrance, Vladyka Antony presented a mitre (patriarchal award) to Archpriest Kosma Litvinyuk.



**Archpriest Vitaliy Petrovich Turbin**, superannuated cleric of the Moscow Diocese, passed away on December 30, 1983, after a grave and long illness.

He was born on November 6, 1908, in village of Mechnyanskoe, Kremov Uezd, Tula Gubernia, in a priest's family. Having finished courses of draughtsmanship and design, he worked at different enterprises in Tula. The Great Patriotic War interrupted his studies at the Institute of Mines in Dalino (now Donetsk, Ukrainian SR).

He participated in the Tula Defence Operation as a member of the Tula Workers' Regiment in October-November 1941. After the battles were over he participated in the restoration of the Engineering Works where he then worked for many years. He was awarded the medals "For the Defence of Moscow" and "For Valorous Labour in the Great Patriotic War of 1941-1945".

In 1951, he finished the Moscow Theological Seminary, and on August 2, 1951, Archbishop Makariy (Daev; † 1960) ordained him deacon and later — presbyter, and he was appointed to serve as rector in the Church of the Nativity of Christ in the village of Zaozerie, Pavlov Posad District. Later he served in other churches of the Moscow Diocese. In 1961, he was appointed Superintendent Dean of the Ramenskoe Church District, and in 1966 — Superintendent Dean of

the Solnechnogorsk Church District.

Archpriest Vitaliy Turbin's last place of service was the Church of the Nativity of the Blessed Virgin in the village of Nikolskoe Trubetskoe, Balashikha District, Moscow Region. In 1977, he was superannuated on reasons of health.

Funeral service in the Church of St. Nicholas and of St. Michael the Archangel in the village of Nikolskoe was conducted by the rector, Archpriest Evgeniy Sidorychev, assisted by the clerics. The father rector delivered a funeral oration.

Archpriest Vitaliy Turbin was buried in the churchyard, next to his wife's grave.

**Archimandrite Serafim** (secular name, Boris Fyodorovich Krupnov), superannuated cleric of the Ryazan Diocese, passed away on April 18, 1985.

He was born on January 19, 1905, in Moscow, into the family of a clerk. In his early years, he often went to church, read and sang on the clerics, and worked as a servant in the sanctuary. In 1928, in Vladivostok, he was professed by Bishop Nifont (Fomin) of Vladivostok and Primorie with the name of Serafim, in honour of St. Serafim of Sarov, and in the same year, in Moscow, he was ordained hierodeacon. In September 1933, Archbishop Yuvenaliy (Maslovsky; † 1937) of Ryazan and Shatsk ordained him hieromonk. He served in parishes of the Ryazan Diocese. From February 1948, he was the Rector of

the Resurrection Church in the village of Sushki, Spassk District.

On September 7, 1978, Archimandrite Serafim was superannuated on reasons of health and lived in Ryazan until his death.

Father Serafim was a zealous pastor and preacher of the word of God, he was a kind, modest, cordial and industrious man and enjoyed love and respect of the parishioners.

Funeral service was conducted on April 20, 1985, by Archbishop Simon of Ryazan and Kasimov, assisted by the clerics of the Ryazan Diocese, in the Ryazan Church of the Icon of the Mother of God "Consolation of All the Afflicted". In his funeral oration, Vladyka Simon marked the high pastoral merits of Father Serafim.

According to his will, Archimandrite Serafim was buried in the yard of the Resurrection Church in the village of Sushki.

**Protodeacon Nikolai Ivanovich Morozov**, the oldest cleric of the Moscow Diocese, passed away on January 6, 1984.

He was born in 1894, in the village of Borodino, Vladimir Gubernia. His pious parents brought him up in the Orthodox Faith and instilled in him love for church services. In his free time he fulfilled obediences on the clerics and in the sanctuary. In 1915 he finished the Moscow Theological Seminary and served as psalm-reader in the Church of the Tikhvin Icon of the Mother of God in Maye Luzhniki, Moscow. In September of that year he was ordained deacon to serve in that church.

He was a veteran of the Great Patriotic War and was decorated with the medals "For Valorous Labour During the Great Patriotic War" and "For the Defense of Moscow". From March 1949 he was a cleric of the Trinity Cathedral in Podolsk, Moscow Diocese.

Protodeacon Nikolai Morozov was awarded the Order of St. Vladimir, 3rd Class, by His Holiness Patriarch Aleksiy (1960), and the Order of St. Sergiy of Radonezh, 3rd Class, by His Holiness Patriarch Pimen (1981).

The funeral service was conducted by the clergy of the Trinity Cathedral led by its dean, Archpriest Petr Derevyanko.

Protodeacon Nikolai Morozov was buried in the Podolsk cemetery.



## On the 21st Sunday After Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.

*Yet not I, but Christ liveth in me (Gal. 2. 2)*



**Y***et not I, but Christ liveth in me.* St. Paul the Apostle spoke these words not of himself, but on behalf of everyone who has come to live by the faith of Christ and has been baptized in Christ. He says—I died with Christ in the Holy Baptism, but not in order to be dead, but in order to live a different and more perfect life. I was crucified with Christ, and Christ quickened me by His life: He began to live in me... This life of Christ in me is expressed, above all, in that I have given all of myself to Him, try to please Him in everything, think of Him, rejoice in Him, want to fulfil His word in every detail, I live in such a way as if my thoughts were those of Christ Who lives in me and as if my feelings were His feelings and my deeds were His deeds. Christ lives in me morally. But that is not all. His bond with me is even closer. He lives in me in substance. Having taken upon Himself my human nature, which He deified, He gave me everything that was His—His Spirit, His Flesh, His Blood, came to live in me by His nature, like in His temple, like within His own Body: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (Jn. 6. 56), said the Lord. This is a mystery great and dreadful. It would have been hard to believe it had He not attested unto it Himself for our sake and had it not been witnessed by the holy Apostles unto whom He said: *Abide in me, and I in you* (Jn. 15. 4), had it not been confirmed by the host of saints in whom Christ dwelled, through whom He obviously acted and who are therefore called God-bearing. But perhaps it were only the saints who were worthy of this honour, and as for the ordinary mortals like us, can one really say that Christ dwells in them? As many as have been baptized into Christ have put

on Christ. And just as in the birth the infant receives the flesh, the blood and the soul of his parents, also those baptized in Christ receive everything of Christ; His name—that of a Christian, and Christ's righteousness, and Christ's spirit, and the Body and Blood of Christ.

But if this is so, then why is it that after the new birth through Baptism after receiving the Holy Spirit in Confirmation and after receiving in sacrament the Body and Blood of Christ a Christian does not always think, feel and live like a Christian should? Why are there also great sinners among Christians? Does this not contradict what was said before, that Christ dwells in believers in substance, and not only in spirit?

No, there is no contradiction, for all of God's promises are immutable and all words of Christ are *yea* and *Amen* (2 Cor. 1. 20). Indeed, in Baptism a man dies for the sin and is born in a new life. Christ comes to dwell in his heart through faith. And it is not the old, former, man who lives, but new, renovated, one who has accepted Christ and has put on Christ. If such a one lives this renovated life, Christ will abide in him. If he gives to Christ his mind, his heart, his feelings and his will, then Christ will think, feel and act in him.... That does not mean, however, that the individual will fade away in man. A man always remains free and he can be again revived from sin, can willingly relapse into sinful thoughts, sinful feelings and a life in sin. Having been revived for sin, dies for the truth. And by allowing room for sin within himself, a Christian becomes the servant of sin. And when this happens, Christ can no longer dwell and act within him, for *what communion hath light with darkness? And what concord hath Christ with Belial?*

al? (2 Cor. 6. 14-15). Thus a Christian defiles the temple of his soul wherein Christ dwelled and turns into an abode of Satan. And vices come and dwell in him one after the other: pride, wrath, hatred and spiritual and bodily uncleanness. Thus perishes a man who was vouchsafed to become the temple of the Holy Spirit, put on Christ and who was made through Him an heir to Life Eternal. Having lost all this, the sinner more often than not remains unaware of his perilous plight. Having yielding to vices and passions, he loses power over himself and becomes a slave to the devil and an enemy to Christ. He chases Christ away from his heart, ceases to think of Him and ultimately falls away from God.

Thus one and the same Christian can either be a God's temple, or the abode of Satan. One can either be like the God-bearing St. Paul, or like Judas the traitor. But between these two extremes that oppose one another as light opposes darkness, there can also be a third and intermediate state for a Christian. Most Christians cannot join the Apostle in saying: *Yet not I, but Christ liveth in me*, but at the same time one cannot say of them that they have turned into enemies of Christ. They believe in Christ, although they are not firm in their faith, remain united with His Holy Church, although they violate this union, fulfill God's commandments and the rules of the Church, although not all and not always. These are the wavering people,

who fall and rise again, the weak children of the Church, who have not yet foresaken the hope of salvation. And one can also return to God from this state through repentance, with the help of the salvific grace of God, though it is also possible for such a one to become fully submitted to the power of the devil and thus perish completely. This is a dangerous state, and it is said on behalf of Christ of a person who finds himself in this condition: *Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Rev. 3. 15-16).

O Lord, save us from this condition, but make us by Thy grace that what we are meant to be—that we be Thy temples, the abode of the Holy Spirit. And if through our sinfulness we cannot regain that great honour and say together with the Apostle and our God-bearing fathers: *Yet not I, but Christ liveth in me*, then vouchsafe us to be brought into a condition in which through repentance and self-improvement and with the help of Thy grace we would be granted a Christian end of our life, painless, unashamed, peaceful; and could give a good answer at Thy last Judgement. Amen.

Metropolitan MAKARIY  
Nevsky († 1926)

(Reprinted from "The Words, Discourses and Exhortations for Feasts and Sundays" by Makariy, the Metropolitan of Moscow and Kolomna. Sergiev Posad, 1914, 3rd issue, pp. 165-168).

## The Voice of Truth

In the Name of the Father, and of the Son, and of the Holy Spirit.

**M**any sick people were brought to Our Lord Jesus Christ (Lk. 4. 38-44), *and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ* (Lk. 4. 40-41).

Why, then, did our Lord forbid the evil spirits to preach to the people about Him?

In our sinful state we often reason thus: any price—so long as it suits me;

anyone—so long as he's on my side; anything at all—so long as it's in my interest. But how often outward kindness suddenly reveals an evil core, and we, in our insatiable conceit, yield to the lure of praise as a fish is caught upon a hook. The more life experience we acquire, the more circumspect we become; we no longer respond to every word of praise and every offer of help, and we don't accept them from everybody. The Lord rejected this devilish temptation, just as, in the desert, he rejected the devil's three temptations (Lk. 4. 1-13).

He did not accept glorification from the spirits of evil, mainly because nothing pure can come from an impure source.

God does not accept mere verbal confession and glorification. What value do our words have if we speak of God's omnipotence but fail to fulfil His commandments? Who was it who received the Lord's blessing to proclaim His incarnation, His nativity? His chosen ones included St. Simeon the Receiver of God, a learned elder revered by all the people, whose long life had been lived in expectation of the coming Saviour. And St. Anna the Prophetess, who had, for almost sixty years, self-sacrificingly served God in the temple by fasting and prayer, and who was also known to all for her devout life. Christ's coming was heralded by holy angels, whose very existence consists in joyous glorification of God and proclamation of His will to men.

Our Lord did not immediately bid His Apostles to preach the Gospel, although they, simple fishermen of no repute, followed Him continuously for three years, and all that was sinful in them diminished from their proximity to Christ, *as wax melteth before the fire* (Ps. 68. 2). But personal moral

perfection is not enough. One must know precisely what to teach people. Preaching Christ means preaching not only His doctrine, not only of His humanity, but also of His Divinity, His pre-eternal birth from His Father, His Incarnation on Earth from the Holy Spirit and the Virgin Mary, His death on the Cross and His Resurrection, His Ascension to Heaven and His bestowal of the Holy Spirit. And only when this had been enacted before the eyes of the Apostles, and after they had received strength and reason from the Holy Spirit, did they embark upon preaching and enlighten the world with the Christian Faith.

Thus, it is not surprising that Our Lord forbade the evil spirits to proclaim Him to the people: the truth, heard from their impure lips, could have given rise to doubt.

But in order to preach *Christ crucified, ...the power of God, and the wisdom of God* (1 Cor. 1. 23-24), one must acquire perfect cognition of Him, one must fulfill His sacred commandments which transform the souls of men. May our Lord help us in this, and send us the Holy Spirit to instruct us in that which is truthful. Amen.

Father VYACHESLAV REZNIK

## The Kingdom of God's Mercy

In the Name of the Father, and of the Son, and of the Holy Spirit.

**C**hrist came down to Earth in order to give people new life, in order that those saved by His sacrifice on the Cross and reborn by His grace might inherit the Heavenly Kingdom. In one of His parables our Lord compares the Kingdom of Heaven to a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents—a huge debt; now it is difficult for us to appreciate its size. The debtor was in no position to pay up, and the king commanded that he, his wife, his children and everything he owned should be sold to pay the debt. Seeing that there was no other way of avoiding this dreadful fate, the man then appealed to the king for mercy and, *fell down, and worshipped him, saying,*

*Lord, have patience with me, and I will pay thee all.* The king probably knew that the debtor would never be in a position to return the sum, but such is the strength of love that, *moved with compassion, he loosed him and forgave him the debt*—he forgave him an enormous debt, an unpayable debt! And what did the debtor do? *He went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.* His fellow-servant did the same as he had done: he *fell down at his feet, and besought him saying, Have patience with me and I will pay thee all.* But the man who had only just been forgiven an enormous debt not only failed to forgive his fellow man—he would not even agree to a deferment, *but went and cast him*

o prison, till he should pay the debt (Mt. 18. 23-30).

Every person is immeasurably indebted to God. The Lord created us, called us to life from a state of non-existence, He protects us through His Guardian Angel, gives us food, clothing, shelter. And we—do we thank God for all this? We take all His gifts for granted. Just like spoilt children who think everyone owes them something: their parents, their teachers, their comrades... Why give thanks if we are only receiving what is due to us? But not only are we ungrateful. We constantly increase our already unpayable debt to God by our endless sins. Many have become so accustomed to sin that they no longer even notice it. Just as we fail to notice the soot on a piece of black material, and only see the stain after we have washed it.... Indeed, if the Lord paid us our due for every sin, we would have perished long ago. But we live, and enjoy life.... Why? Because the Lord is ineffably merciful. He not only gives us time to reform our sinful life—He forgives us our sins and opens the doors of His Kingdom if we only ask Him.

The Lord is merciful. But are we merciful? Are we not like the wicked servant who received forgiveness, but

would not forgive his fellow-servant? If that is so, then the Lord will deal with us as the wicked servant was treated in the parable: *Then his Lord, after that he had called him, said unto him: O thou wicked servant. I forgive thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him* (Mt. 18. 32-34).

This is a warning to us all. Through our requests, through our prayers, the Lord forgives all our debts—our sins, and from us He demands only mercy for our brothers. The Kingdom of Heaven is the Kingdom of mercy and love. If there is no love and mercy in us, we will not inherit the Heavenly Kingdom.

So let us forgive our neighbours, let us ask the Lord for the spirit of patience and love, let us pray to Him to give us the ability to see our own transgressions and not condemn our brothers. The merciful Lord will forgive and pardon us and open to us the doors of His Heavenly Kingdom of love and mercy. Amen.

Father DIMITRIY NIKOLAEV

## On the 23rd Sunday After Pentecost

**W**hen our Lord Jesus Christ visited the country of the Gergesenes (or of the Gadarenes) and cured two of its residents possessed by the devils, *the whole city came out to meet Jesus* (Mt. 3. 34). Seeing this, one would most certainly think that the residents came out to express their reverential gratitude to the Great Worker of Miracles; in actual fact, however, these people said and did something entirely different: *Then the whole multitude of the country of the Gadarenes round about besought him to depart from them* (Lk. 8. 37).

How can one account for this behaviour on the part of the Gadarenes? It appears to be so strange that it takes time for one to grasp its real meaning. What kind of people are these who at one and the same time humble themselves before Jesus Christ and rise against

Him, who show Him respect and dislike, who beseech Him and in doing so wish Him to depart from their country? Were they his worshippers, or his enemies? They were certainly not the former, for they did not want Him to remain with them, did not recognize his good deed and felt no gratitude, to say nothing of love, towards Him. But how can one call them His enemies if they did Him no harm, did not denounce or persecute Him, but came to Him with a humble plea? What guided these people when they went out to meet Jesus Christ only in order to distance themselves from Him as soon as they could?

St. Luke the Evangelist points out that, having learned about the miracle performed by Jesus Christ, *they were taken with great fear* (Lk. 8. 37), and that it was this fear that made them say what they did to the Lord. But what were they afraid of? When God's

majesty and power are revealed, man cannot help trembling at heart; this has been the experience of even the most pious persons. Thus, St. Peter the Apostle was astonished at and frightened by the draught of the fishes which they had taken by one single word from Christ and on that occasion he, too, said almost exactly what the Gadarenes did: *Depart from me; for I am a sinful man, O Lord* (Lk. 5. 8). Such fear grips man's heart from a profound sense of his own unworthiness before God; it is the fruit of the true faith. It combines veneration, love and humility and therefore it is pleasing unto God. But it was not this kind of fear that gripped the Gadarenes on that occasion. They are aware of their own impotence before the power of Jesus Christ, but in this awareness there is no reverential gratitude which is engendered in truly humble souls on occasions such as this. What they see in Christ is superhuman might and authority, but they betray no desire to find out where He derives them from. By their show of humility in front of Jesus Christ they merely seek to make Him depart from them.

Now we can understand why the Gadarenes acted the way they did. They lived in spiritual ignorance, had no true faith and did not even think about spiritual enlightenment. Being preoccupied with daily cares and worldly desires, they were used to that way of life and regarded it as the best and most natural one. Therefore when the Lord Jesus Christ visited them and revealed to them His Divine power, they were scared by his presence and all the more so since the Lord's miracle was combined for them with a material loss (Lk. 8. 33). Had they felt a desire and need to have the true faith, they would not even think about their loss and, filled with reverence before the greatness of the Miracle Worker, would have discerned in Him the Heavenly Messenger Who came for their enlightenment. As it were, they thought that in His presence none of them could feel secure, that in His presence the traditional order of their life would be upset. They did not want to know who He was or why He visited them. All they wanted was to get rid of their fear as soon as possible and return to their habitual

way of life and that is why they begged Him to depart. All this is all the more significant for us since something similar, although not in such an obvious way, also happens with us rather often.

We, too, at times become so attached to sensuous living after the lusts of the flesh, that there appears in our hearts a cold indifference to everything beyond our material needs. Then we begin to value above all that dubious peace of the soul which is, in fact, the beginning of its growing numb and insensitive. We have no desire to explain to ourselves our moral conditions, and, on the contrary, try to dodge questions that call for considering things that lie beyond the traditional circle and withdraw ourselves from everything that can awaken our slumbering conscience. It is difficult to decide who we are from our actions: whether we are the enemies of the faith or its obedient children, for we do not show in practice either hostility or love towards it. But the Lord in His infinite mercy and love for man visits us Himself in order to awaken our soul. Sometimes the hand of the Lord is visibly revealed to us in misfortunes that strike us. At other times it is the Word of God, living and effective, which is *sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart* (Heb. 4. 12). And at other times still the Lord reveals Himself to us in another image—in His power and majesty. So how do we meet Him on such occasions? Our hearts are gripped with trepidation, but in this trepidation there is no true fear of God. We feel oppressed in the presence of the Lord, because we can no longer spend day after day in that careless manner, because we have to change our habitual way of life, wake up from the slumber and stay awake. Therefore we want the Lord's visitation to be over and, without trying to understand its purpose, plead, like the Gadarenes did, that the Invisible but awesome Visitor would depart so that everything could be just as it was before and we would no longer be afraid to relapse into our old habits and carelessly follow the old familiar road. (*Voskresnoe chtenie* [Sunday reading], 1852-1853, pp. 295-297)



# PEACE MOVEMENT

CHURCH FOR SOCIETY

## THE 6th ALL-CHRISTIAN PEACE ASSEMBLY

Prague, CSSR, July 2-8, 1985

### Global Threat to Mankind— Global Strategy of Peace

Dear brothers and sisters in Christ, esteemed participants in the 6th All-Christian Peace Assembly,

On behalf of the Russian Orthodox Church, I would like to extend cordial greetings to you, representatives from all parts of the world, active peace champions from South and North, East and West, who have come to attend our Assembly in Zlata Praha and wish you from all my heart every success in your peacemaking efforts.

This year the 40th anniversary of the Victory in World War II over Hitler fascism and Japanese militarism is solemnly marked throughout the world. Tens of millions of people gave their lives in this bitter struggle for the freedom and independence of their countries. It is with deep and unrelenting sorrow that we think of these victims and offer up zealous prayers into our Lord for the repose of their souls. At the same time we live again through the great joy of Victory, for in that clash of the forces of death and life, of evil and goodness it was the truth that won the upper hand.

The community of nations is also marking now the 40th anniversary of the United Nations. This world organization was set up as a result of the military tragedy experienced by mankind, and its objective is to maintain international peace and security and develop peaceful cooperation among all nations and states.

The current year is also the year of the 40th anniversary of the US atomic bombing of the Japanese cities of Hiroshima and Nagasaki which wiped out or badly crippled more than 200 thousand of their residents. This event led to an accelerated development of a qualitatively new type of weapon which can today destroy the sacred gift of life itself.

The three aforesaid events determined to a large extent the post-war development of the world. And we at our Assembly will, undoubtedly, often turn to them in our memory and draw lessons from them so that our current Christian peacemaking would not slacken in its realism.

At today's session I would like to submit to your consideration a report on the theme: "Glo-

One of the main reports, delivered at the Assembly, by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, at the plenary session on July 4, 1985.

bal Threat to Mankind—Global Strategy of Peace". It will be an attempt at a theological assessment of the global problems facing mankind and of our Christian stand on these problems.

The problems known as global ones are called so not because of their "ubiquitousness", but because they concern in one way or another the whole of mankind. They cannot be successfully tackled in isolation one from another, nor can they be fully resolved on the scale of separate states, or even within the confines of separate geographical regions. These global problems include first and foremost the problem of preventing a world nuclear war and putting an end to the arms race. This threat to the human race is often called "problem number one".

Among such problems are those of creating favourable conditions for social development and for overcoming economic backwardness, and of hunger and a food shortage in general.

Environmental protection, rational use of natural resources, finding effective solutions to the energy problem and pursuing the correct demographic policy also belong to the category of universal problems.

Also of a global nature is the problem of organizing cooperation in scientific research and using the scientific and technological progress for the benefit of mankind (the eradication of the most dangerous and wide-spread diseases, peaceful uses of outer space and of the World Ocean), and promoting the progress of education and culture.

Finally, the man himself and his future as an individual, his right to life, work, material security, freedom, spiritual development and, in general, all the things that relate to his position in the world as the crown of creation—this also belongs in the category of global problems.

All the aforesaid problems are interrelated and cannot be tackled in isolation. They have been with us always to this or that extent, but in the present epoch they have acquired a truly world-wide nature and reached an unprecedented scale. This is caused by a sharp acceleration of the process of social and economic development, by the growing scientific and technological progress. Global problems are also created by the colossal increased means of man's influence upon the environment, by the vast scale of economic activity which is often of an anarchical nature. But their main cause lies in the

egotistic policies of the mighty industrial states which seek world domination, take an intolerant attitude to the right of the peoples to choose by themselves and follow socio-political roads of development, and use in their own selfish interests military, economic and other means of coercion which fuels the aforesaid arms race.

Global problems are also engendered by the colonialist legacy, including the continued exploitation of the developing countries of Asia, Africa and Latin America, they are aggravated by the activities of the multinational corporations which are concerned solely with their own profits at the expense of the interests of the peoples of the countries where they operate. Today most of these problems present a threat to the present and future of mankind.

We now have to consider all these things from a theological perspective and voice our Christian stand on the global threat to peace. Our Congress is also facing the task of discussing what has come to be called the global strategy of peace and provide its own, Christian, contribution to ensuring peace and justice for all.

### God — the Fountain of Life (Ps. 36. 9)

We, Christians, confess in our faith that the Son of God has come into the world that people might have life, and that they *might have it more abundantly* (Jn. 10. 10). Strictly speaking, life can be ascribed to God alone, the only One Who has life in Himself (Jn. 5. 26; Mt. 16. 16; Jn. 6. 57; Acts 14. 15, etc.). All life, like all existence, is rooted in God, and everything exists only because it avails itself of the gift of the Creator Who keeps the creature from non-existence.

In Holy Scripture one often comes across the notion of *life eternal*, which is used interchangeably with the word *life* (Jn. 3. 36; 5. 21; 1 Jn. 3. 14, 15; 5. 11-13, etc.). This alternate use goes to show that the centre of gravity is contained in the word "life" and not in the adjective "eternal". Thus, life eternal is the life in the proper sense, the ideal life, a life that is full and perfect.

God is the source of eternal life. At the same time the notion of eternal life also applies to men, but only inasmuch as they are in communion with the perfect life. Those who are in communion with God have life eternal, they live (Jn. 6. 33, 54), for God is *not the God of the dead, but the God of the living* (Mk. 12. 27). Communion with God is not one of many but is the sole condition for having eternal life.

The human race that has fallen into sin can have eternal life only through its Redeemer, our Lord Jesus Christ. Eternal life is accessible only to the one who has communion with Him (1 Jn. 1. 1-3), the Prince of Life (Acts 3. 15), who abides in Him, who eats of His Body and drinks of His Blood (Jn. 6. 51, 53-56), who heeds His words (Jn. 6. 68) and who knows the only true God and the One Whom He sent (Jn. 17.3), and who keeps His Commandments (Jn. 12. 50).

Eternal life begins in the present temporal life here on Earth (Jn. 6. 40; 20. 31) and continues in the future life without end (Mt. 25. 46). *He that believeth on the Son* (already here on Earth) *hath everlasting life* (Jn. 3. 36). *We know that* (already now) *we have passed from death unto life* (1 Jn. 3. 14). Eternal life is the essence of both the earthly life and the after-

life in the other world. The earthly life is contained in life eternal and is inseparably linked with the life without end in the other world. But the communion with God is not the same in this earthly life and the afterlife. And that means that the adjective "eternal" has a different meaning when applied to the one or the other.

It is not only Christians, but other world religions too that recognize that life is the sacred gift of God, and this was proclaimed at the World Religious Conference in Moscow in 1982. The Divine Revelation attests that life in its essence belongs not to ourselves, but to God. Man bears in himself the image and likeness of God.

Life is sacred not only by its origin, but also by its objective and purpose, for *God created man for incorruption, and made him in the image of His own eternity* (Wisd. 2. 23). Therefore, even at the dawn of Sacred History an attempt upon a man's life was regarded as a sacrilege and deadly sin deserving of severe punishment (Gen. 9. 5-6). The law of Moses reaffirmed the ancient commandment engraved on the tablets of the heart *Thou shalt not kill* (Exod. 20. 13). The Christian Revelation not only offers a firm substantiation of this Commandment of God but places on a par with murder even unjustified anger against one's brother (Mt. 5. 21-22).

### The Cause of Human Aggressiveness

The Bible tells us that at the dawn of human history Cain slayed his brother Abel (Gen. 4.8). What is the cause of this evil (for death and killing are evil things)? The Church teaches that God did not create death or evil in general. Everything to which the Lord granted existence at Genesis is called goodness in the Divine Revelation (Gen. 1. 31). Evil has no being of its own. St. John of Damascus says that "evil is not some substance or an aspect of substance but is something accidental, that is to say some wilful deviation from the natural to that which is contrary to nature, which is exactly what sin is" (Works, St. Petersburg, 1913, Vol. 1, p. 332). Thus the potential source of evil lies in the free will of beings who have reason and are, therefore, able to choose between good and evil. The Lord said: *I have set before thee this day life and good, and death and evil* (Deut. 30. 15). *I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live* (Deut. 30. 19). All the things the Lord "creates are created as good" writes St. John of Damascus, "whereas everyone according to his own will can be either good or evil" (*Op. cit.*, p. 333).

Being in its essence a gift of God, life in its external manifestation turned into the struggle for survival. In this struggle it began to suffer violent destruction. Expressing the fallen man's view of life, the Most Wise puts into his mouth these words: *Short and sorrowful is our life, and there is no remedy when a man comes to his end... therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth... Let our might be our law of right* (Wisd. 2. 1, 6, 11). The history of mankind over the centuries represents the struggle for survival on the part of nations and individuals. In this struggle the strong had the upper hand over the weak. Millions upon millions of human lives were sacrificed for the sake of the egotistic interests of powerful forces.

## Nuclear Catastrophe Threatens the Life of Mankind

All of us, people, today are living through a hard and dangerous period with a mortal threat hanging over the human race and civilization. The sacred gift of life may be destroyed as a result of nuclear catastrophe. Everyone in the world today is aware of the danger of nuclear war which is arousing profound concern on the part of political, public and religious figures, scientists, physicians—on the part of all men who realize that in the nuclear age the problem of war and peace is the problem of life and death for all. All sane people condemn the nuclear arms race and the mounting threat of a nuclear conflict it entails. But condemnation alone cannot eliminate the evil. The thing is that the arms race and nuclear confrontation are the powerful realities of our time which determine to a considerable extent the economic and political life of nations, states and whole continents.

A reality of the nuclear age is the advent of new instruments of warfare which can stand no comparison with the weapons of the past epochs in their destructive power. This radical change is of a qualitative nature and cannot be measured in terms of quantity alone. In the past there were also changes in the methods of waging war, but they never assumed an irreversible nature with respect to the problem of the existence of life itself. In the nuclear age, however, the qualitative change of weapons has put mankind before a range of problems that require a fundamentally new appraisal of war in the physical, ethical and theological perspectives.

Nuclear war is horrible not just because it can destroy an unpredictable number of people. Even those who survive will be exposed to its no less horrible consequences. People will be struck down with incurable diseases from radioactivity that would also cause genetic changes which will have a disastrous effect upon future generations. Scientists also warn that the aftermath of nuclear war will include not only physical, but also psychological changes in human nature. Therefore it is quite fair to say that there will be no winners and no vanquished in a nuclear conflict. But even if we assume that one of the sides wins, it is hard to imagine what a heavy burden will this victory, scored at such a terrible price, be upon the conscience of people.

### "Nuclear Winter"

Latest research by Soviet and American scientists in the atmosphere and near-Earth space have brought them to a conclusion that as a result of even a relatively small-scale nuclear conflict huge clouds of smoke and dust will be injected into the atmosphere, causing what has come to be called "nuclear winter". It would be able to alter the climate of our planet to such an extent that not only human civilization, but all biological life in general would perish.

The global impact of the use of nuclear weapons was examined at the Round Table Conference on the theme: "New Dangers to the Sacred Gift of Life: Our Tasks" held in Moscow in February 1985 at the invitation of the Russian Orthodox Church. It was attended by religious workers and scientific experts from 27 countries of Asia, Africa, Europe and North

and Latin America. In the Statement they adopted the Conference participants pointed out:

"The first consequence almost immediately after the blast is that the earth's surface would sink into complete darkness. This would be equivalent to far less than 1 per cent of the normal sunlight on a clear day. This is extremely dangerous for plant photosynthesis and would cause the death of a large variety of plants. The darkness will last for months and possibly much longer. Any humans who might have survived would face a future of starvation.

"Because of this intense darkness the temperature on the earth's surface will drop to very low levels—in many areas to minus 20°C or even lower. The consequences are clear: plants, animals and humans will freeze to death. In coastal areas, where water temperatures are higher, the climate may not be as severe but the differences in temperature between the land surface and the water will produce violent storms and blizzards.

"Still another terrible effect is that the fires, in addition to their own destructive power, will generate huge clouds of toxic fumes which will shroud the land with a poisonous smog persisting for long periods of time.

"In addition to darkness, freezing cold, and toxic gases the victims of a nuclear blast will be bombarded with radioactive particles not only immediately after the blast but for months on end. As a result of this the immune systems of any human survivors would be so seriously damaged that, in addition to famine, people would face world-wide epidemics. Even if survival were possible for some time the damage to reproductive organs will drastically reduce the possibility of giving birth to normal children.

"When at last the darkness clears away and the sunlight returns to the earth, due to the damage done to the ozone layer of the stratosphere, the sunlight will have an abnormal amount of dangerous ultraviolet radiation for several years. This will have two major effects: it will drastically increase the rate of skin cancer and it will affect the food chain by interfering with the pollination of plants through insects and by destroying marine plants in the upper ocean layer.

"Another important aspect of this changing notion is that we now know that all of the phenomena which we have described will be world-wide. Scientific studies indicate that even subtropical and tropical normally warm areas will be subjected to severe frost, which, even if it lasts only for very short periods, will be sufficient to kill all vegetation. Though we once believed that there would be sanctuaries in the Southern hemisphere to which a few people could flee, it is now clear that these effects will also be felt throughout the Southern hemisphere—even though there may be a short delay.

"The combined impact of these phenomena will be to destroy the life-support system of humanity throughout the world. But what is most shocking about all this is the realization of how little of our present nuclear stockpiles it would take to unleash this horrifying scenario. In fact it would require less than 1 per cent of these stockpiles, an amount that could be fired off by only one or two modern nuclear submarines."

Thus the concept of "nuclear winter" leads us to conclude that there will be no winners in a

nuclear war, even if there is no retaliation by the side that comes under the attack.

"Nuclear winter" is not inevitable, it depends on the free will of man. Mankind can and must prevent "nuclear winter"....

It is in place here also to mention the 1983 Declaration of the Papal Academy of Sciences, worked out by leading world scientists, which speaks of the inadmissibility of nuclear war, for no science and no achievements of the scientific and technological progress can offer the world an effective protection from its aftereffects.

We must all clearly understand and be always mindful of the fact that modern nuclear war cannot be an extension of any policy, if this is not a policy of suicide, and that no political, social or ideological objectives can be secured today through war which is bound to assume a global scale.

### Nuclear Retaliation. "Limited" Nuclear War

The question often discussed by experts is the feasibility of nuclear retaliation. Discussions of this kind are meaningless, because what sort of a discrete response or psychological restraint can one expect from the victim of a surprise nuclear attack which will place people in unprecedented, unpredictable and unbearable psychological conditions? Whereas one can say about the first strike that it is decisively impermissible under any circumstances, it is really quite meaningless to discuss nuclear retaliation.

A desire to secure victory with the help of nuclear weapons at any price has led to a false and dangerous idea that a nuclear war can be "limited". Military experts are convinced that the probability of any bilateral nuclear conflict escalating into a world catastrophe is reasonably high. Besides how can one speak of a "limited" nuclear war in such densely populated regions as Europe? The "limited" war notion is an unprecedented delusion. A "limited" nuclear war is as unjust and inadmissible as an "unlimited" one.

### Nuclear Deterrence

In the view of some Western strategists a nuclear war can be won. But the defeated enemy can inflict a colossal damage on the winner's industrial potential and destroy a considerable part of its population. That is why these strategists conclude that a nuclear conflict is inexpedient. They maintain that nuclear weapons are needed not to wage war, but just as a "mutual deterrence".

The US doctrine of "nuclear deterrence" rests on the possibility of launching a retaliatory strike. It maintains that nuclear weapons have to be preserved for the sake of nuclear retaliation. It provides for maintaining a submarine-born nuclear capability. The main characteristic of a superpower is its ability of nuclear retaliation, and it is assumed that today only the United States and the Soviet Union have it.

The aforesaid strategists believe that the major destabilizing factor in the world consists in the ability of one power to launch the first strike while the other cannot retaliate. Given this ratio of nuclear forces the weaker side has no other choice but to adhere to the first strike strategy if it does not want to be wiped out without being able to retaliate. What is believed to be the most stable situation is when

both sides have an equal retaliation capability and adhere to similar doctrines. This deprives them of the hope of winning a nuclear conflict and puts them into a "balance of fear" position which represents nuclear deterrence.

The Churches and Christians cannot and should not support the doctrine of deterrence as being based on the possibility of using nuclear weapons. Deterrence becomes real only when there is a moral, or to be more exact, an immoral readiness to wipe out not only mankind, but all life on Earth. According to the Gospel unclean thoughts and feelings are just as sinful as evil deeds. In common experience including legal experience, an intention to commit a crime is punishable as being fraught with a risk of crime.

The policy of deterrence is wrong not only from the moral point of view. It is inadmissible also because it suspects a potential adversary of the intent to be the first to resort to nuclear arms and thus not only introduces distrust and tension in international relations, but generates alienation and distrust between nations.

The doctrine of deterrence is also unacceptable because it is the spring that sets into motion the endless arms race with all its consequences such as irrational and inhuman waste of material, human and intellectual resources. While demanding more and more material and other sacrifices, the policy of deterrence leads to an even greater exploitation of developing countries and makes them ever more backward as compared with the industrially advanced states.

In order to protect and maintain its dignity no nation would tolerate intimidation directed against it, irrespective of whether it assumes military, political or economic forms. Therefore every nation, possessing sufficient strength and resources and conscious of the injustice of intimidation used against it, will be forced to take some steps in response, and will thus be involuntarily drawn into the arms race.

The arms race assumes especially dangerous forms in connection with the plans of militarizing outer space. That is why efforts to keep outer space peaceful represent a major direction of the anti-war movement today and in the future.

### Global Strategy of Peace

Being aware of the threat hanging over the world, Christians should not give in to hopeless despair. One must not forget, above all, that the source of life is God. *I am the way, the truth, and the life*, said our Lord Jesus Christ (Jn. 14.6) It was not accidental that the Vancouver Assembly of the World Council of Churches resolutely stressed that "Christ is the life of the world." And no forces of death can prevail over the One Who has life in Himself. As the church hymn says: "Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life".

Every person who makes an attempt on the life of another is facing God because he makes an attempt on something that belongs to Him. The Lord said to the first murderer Cain: *The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood* (Gen. 4. 10-11). But there is no comparison between the first fratricide and the sin of those who dare kill the whole of the human race and wipe out life on Earth.

Some Christians resign themselves to the threat of nuclear catastrophe looming over the world for they regard it as the beginning of eschatological time. In the prophecies the eschatological process is pictured as a universal catastrophe, and one cannot help asking himself: Will not nuclear war indeed be the beginning of the end as described in the Apocalypse?

Christian eschatology is a prevision of the climatic transformation of the world, when evil and death will be destroyed and goodness and life will triumph. The advent of this eschatological time depends to a considerable extent on men and their free will. In the Orthodox view, the human race can either hasten or put off the end when this will happen.

Speaking of the eschatological time, God puts these words into the mouth of the Prophet Jeremiah: *At what instant I shall speak concerning nation, and concerning a Kingdom, to pluck it, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* (Jer. 18. 7-8). The choice between goodness and evil depends on man. Mankind can choose either the road of life, or the road of death. And if it makes its own choice in favour of a suicidal nuclear war, it will meet its end in a world-wide catastrophe. The Lord Jesus Christ said: *But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only* (Mt. 24. 36). We, Christians, have no moral right to simply wait and watch with resignation our world drifting towards its doom. We must be always mindful of the fact that God *will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2.4).

And although evil, as we know, has no ontological being, it does exist in the world, just like goodness which has its own being. Ever since the Fall there has been a ceaseless struggle in the world between good and evil, between life and death.

Peacemaking is all-embracing in its nature. In its depth and width, peacemaking stretches from man's peace with his own conscience and with God to peace among nations on a global scale. The latter is rooted in the former. The Russian ascetic St. Serafim of Sarov used to say from his own spiritual experience: "Gain the spirit of peace, and thousands around you will be saved".

Peacemaking is inseparably linked with the grace-filled life in Christ. Jesus Christ said: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5.9). And it follows from this that Christian peacemaking contains within itself a reward of blessedness.

Peace does not come from fear or striving after earthly benefits. According to St. Gregory of Nazianzus, peacemaking is not prompted by a desire to secure "honours after death".

Peacemakers shall be called the children of God. This also means that Christians must act in life in accordance with God's will which is good and perfect. Consequently, Christians must do all they can to assert accord and tranquillity on Earth.

According to genuine Christianity, genuine peace must have an inner foundation. St. John Chrysostom said: "If there is peace, there will also be love. And the other way round—where there is love, there will also come peace" (*Works*, Vol. 11, p. 216). Love is the inner core

of peace. Peace that rests upon fear is a false peace. The balance of terror which we see in the world today is nothing but a cover for the looming threat of a world conflict. A balance of strength offers no guarantee of peace. Its only guarantee is mutual trust that eliminates fear. A peace in which people do not trust each other is a peace that has no firm foundation.

So what is the strategy of peace? The main strategy of peacemakers is to impart an inner meaning to peace. There can be no lasting peace without a moral foundation. The Christian Peace Conference has always asserted that genuine peace is a peace with justice for all nations, for all people.

The main task facing the peacemakers, both Christians and non-Christians, all men of good will, is to prevent nuclear war. This is a task of unparalleled importance. But as long as there are nuclear weapons, there will also be the threat of nuclear catastrophe. Hence it is our task to secure the liquidation of nuclear weapons, and that means generating an international climate in which this can be done.

The first and really crucial step on the way to nuclear disarmament and ensuring durable peace and international security is to put an end to the arms race, above all the nuclear arms race, and to prevent militarization of outer space. It is logical and sensible that before beginning, and in order to begin a radical reduction of nuclear arms, the nuclear powers should stop stockpiling these weapons, or put a freeze on them, as they say today. Rearmament and disarmament are opposite notions. If you travel north and then decide to go south instead, you will have to stop before you head in the opposite direction. A nuclear freeze means halting the development, production and deployment of new types of nuclear weapons and preventing militarization of outer space. This will make it possible to embark upon an agreed, verifiable and radical reduction of the accumulated stockpiles of these weapons.

As we see it, the main obstacle at the resumed Geneva talks on nuclear and space weapons between the United States and the Soviet Union is the desire of the American side to secure military superiority over the Soviet Union. It is common knowledge that talks are the only way to secure a mutual reduction of nuclear weapons on the basis of equality and equal security. In order to facilitate these talks, the Soviet Union proclaimed a unilateral moratorium on the deployment of its medium-range missiles in Europe till November 1, 1985. What keeps the other side from following this?

In general, the problem of averting the nuclear threat is a complex but urgent task. It requires, above all, putting an end to the arms race to be followed by a consistent implementation of measures aimed at reducing the stockpiles of nuclear weapons. This task will be facilitated to a considerable extent if the following conditions are observed:

— A pledge made by nuclear powers not to be the first to use nuclear weapons.

— Prevention of the militarization of outer space as providing pre-conditions for a new and even more dangerous spiral of the arms race.

— An end to the development, testing, production and deployment of nuclear and other weapons of mass annihilation.

- Creation of nuclear-free zones.
- A balance in the means of delivery of nuclear weapons and a moratorium on their increase.
- Effective international control by the IAEA over peaceful uses of nuclear energy.
- Support for all talks aimed at promoting nuclear and general disarmament or arms limitation.

Such, in our view, are the main milestones along the road towards preventing nuclear war. We, representatives of the Christian circles from all over the world present here, the pastors and the flock, who share the view that life is a sacred gift, are called upon to bring home to every Christian and every thinking individual the awareness of the danger looming over the world. It is necessary above all to help people realize that the nuclear war menace is real, that the aftermath of such a war would be catastrophic and that by failing to prevent it mankind would commit suicide.

It is also our task to press everywhere and all the time for taking concrete actions to prevent nuclear war. Christians across the world must lend active support to peace initiatives of our time, helping to produce a new climate in international relations conducive to the attainment of blessed peace.

We are only 15 years away from the time when we shall prayerfully mark the bimillennium of the coming into the world of our Lord and Saviour Jesus Christ, and we cannot but be concerned with the question—what will the Maker of the world see then: a blossoming garden or a scorched desert?

We live by the hope that the Lord, in answer to our prayers and in reward for our works, will hasten the blessed time when war and armed clashes are wiped out from the face of the Earth. This inspires us, His pupils and followers, to remain vigilant and safeguard peace, always to *seek peace, and ensue it* (1 Pet. 3.11), being inspired and fortified by loyalty to God's call to peace and truth (1 Cor. 7.15).

I trust that this Congress will be a significant step forward in developing and strengthening the peacemaking efforts of the followers of Christ in cooperation with all men of good will, that it will help mobilize and rally together even more all Christian and other forces of peace who devote themselves to saving the world and life from annihilation.

### The Problem of Combating Hunger and Poverty in the World

Today the peoples of the advanced countries of Europe and North America are chiefly concerned about the arms race and the threat of a nuclear conflict, while hundreds of millions of our brothers and sisters in the developing countries live in conditions that cause the actual death of millions of their countrymen in local wars, and from hunger, poverty and lack of medical care. If we examine statistics, we shall see that 70 per cent of the world's population exist on only 30 per cent of the world income, with the remaining 30 per cent consuming 70 per cent of that income. The poorest of the developing countries which account for 30 per cent of the world population possess only 3 per cent of the world income.\*

\* According to other statistics, from the world population of 5 billion people, 25 per cent con-

sume 85 per cent of the world's resources and benefits, whereas the remaining 75 per cent have at their disposal only 15 per cent of them.

According to 1980 statistics, nearly one third of the population of the developing countries, 800 million people—live close to or at the level of "absolute poverty". Their average diet is worse than that of the inmates of nazi concentration camps. The gulf in the per capita income levels between the poorest and rich countries is expressed by the 1:60 ratio on the average. This situation is even worse in energy consumption. One American consumes on the average more energy than 60 people in India, and 1,100 times more than one resident of Ruanda, Africa. In developing countries now there is one doctor per 3,700 people, while they have one soldier per every 250 people. As a result of this dramatic gulf between the steadily growing affluence of the advanced capitalist countries and the growing poverty in the developing states, life expectancy in the latter amounts to about 38 years.

The situation is especially tragic as regards infant mortality. The year 1979 was proclaimed the International Year of the Child, but according to the UNICEF statistics more than 12 million children died that same year from hunger, cold and some perfectly curable diseases. A fact that means that there were more than 85 "Hiroshimas for children" in that year alone.

Human conscience must not put up with the fact that tens of millions of people in Africa, Asia and Latin America perish from hunger and disease, and are plagued by illiteracy and poverty. The words of Christ: *For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: ...naked, and ye clothed me not: sick, and in prison, and ye visited me not* (Mt. 25. 42-43) are addressed to us all today.

It has long been time to pay attention to the plight of the poorest regions of the world and to bear the heavy cross of people's suffering—legacy of the colonial past for which Christians also share the blame. After the example of Simon of Cyrene we must take up this cross upon our shoulders. Today many Churches and Christians are doing all they can to provide relief to the victims of drought and social maladjustment in many parts of Africa. But this relief falls far short of the required. Besides, there is a multitude of social problems in the countries of Asia, Africa and Latin America that endanger the very existence of peoples in the countries. These regions and we, Christians, must be actively involved in dealing with these problems.

Christians must witness to the modern world of peace and justice for all. Jesus Christ said: *Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 14, 16). *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men* (Mt. 5. 13). Thus according to the Gospel the Church is called upon to be the *leaven* (Lk. 13. 21) in society.

But for the sake of success and fullness of Christian witness and service it is necessary to avoid turning Christianity into a religious

sume 85 per cent of the world's resources and benefits, whereas the remaining 75 per cent have at their disposal only 15 per cent of them.

ological ideology. Christianity is not an ideology. Christianity is the Good News about the fullness of a new life in Christ, already read in history, which leads us into eternal life, into the Kingdom of God where God will be in all (1 Cor. 15. 28).

An essential element of this Kingdom is *righteousness, and peace, and joy in the Holy Ghost* (Rom. 14. 17). And those who believe in Christ must build while still here, on Earth, this Kingdom of God which comes *with power* (Mk. 16. 7) and do this not all by themselves, but together with Christ and in cooperation with all people who are our brothers and sisters. But this love that is the essence and all-embracing content of the Kingdom of God and of the life eternal and also of life as such. *God is love* (1 Jn. 4. 16), and to grasp what is threatened by the forces of death, we must theologize and comprehend love as the essence of life.

### The Meaning and Significance of Christian Love

Love is not just a subjective feeling prompting us to like the object of our love which gives us joy and pleasure. It is rather the opposite, because very often the object of our love disappoints us and makes us suffer. In this respect an indifferent person is much happier because he is free from such worries and concerns. We may like many things in the object of our love, recognize them as drawbacks, but this does not make us stop loving that person. Love is an immediate perception of the value of the one loved. As such, it is expressed in our reverential attitude towards, in our joyful acceptance of the person, in our sense of being obliged to serve the object of our love. Love is the happiness of serving someone, which gives meaning to and which justifies in our eyes all the pain and suffering involved in such a service. Thus, a mother loves her child even though she may not be fully aware of all his flaws. Even when a son or a daughter are justly condemned by other people around them, the mother does not cease to love. She feels that deep in the soul of her offspring there is something absolutely precious, beautiful and sacred. She tends to regard the flaws in her children as a kind of ailment of the soul which distorts their real self.

Thus love is a reverentially religious perception of a concrete personality, the ability to see in it some divine core. Any true love, regardless of whether the person who is in love is aware of this or not, is a religious feeling in its very essence. Love is a precious possession and the sole true basis of human life. It is an inner quality of the human soul.

Another aspect of true love is a feeling of gradually solidifying, the feeling of fraternity among the members of a family, a sense of natural affinity. "Near ones" in that sense—that is what the word "neighbour" implied originally. By his nature, man is a social creature, he needs to have some close associates in his effective life.

Relations between near ones, neighbours, such as the members of a community, rest on the principle of equality (despite the existence of a hierarchy), with every member of this community recognizing and honouring the rights of others as equals. The original meaning of the Commandment *Thou shalt love thy neighbour as thyself* (Lev. 19. 18) in the Old Testament rested on the principle of justice, mutual

respect for the rights and interests of other members of your tribe as members of one community. Relations based on the principle of justice differ from love, although they too contain its grains. Such relations do not encompass all people, but rather call for drawing a line between those who are "our own"—near ones, and "distant"—strangers. This attitude is typical of a closed society.

Contrary to this, Christian love is an attitude which transcends all human barriers. The Parable of the Good Samaritan strikingly demonstrates this new meaning of the notion of "a near one". This "near one" was not of the same tribe and of the same faith, but an alien, a person of a different faith who nevertheless showed compassion, mercy and love. Here love manifests itself as a force that triumphs over man's natural instinct that distinguishes between a near one and a stranger, between friend and foe. The true Christian love overcomes all insularity. It regards all men as brothers, members of one universal family and children of One Heavenly Father. This brilliantly simple formula expresses a radical change in human relations. The closest, intimate bonds that link the members of one family are broadened to embrace all people without exception.

Christianity is a religion of love. It rests on the recognition of a common divine origin and divine value of all men. In it all distinctions based on nationality, race, or culture become relative and unimportant, no matter how natural and commonly recognized they might be. They are overcome by the rallying force of love that creates the unity in God of the whole human race. Where the new man in Christ penetrates through love to the very essence of a personality, as the image of God, *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all* (Col. 3. 11).

But the fullness of Christian love is not expressed by this purely quantitative universality. As such, quantitative universality tends to grow into its abstract variety in which the broadness of the spiritual horizon gives way to a lack of inner content. In this latter case all people in general and all nations are regarded as self-same representatives of the human species who all belong to one homogeneous and universal whole—mankind. All manner of diversity and anything distinct and individual within this all-embracing whole is played down. This happens when man's moral principles are submitted to rationalism. The basic moral value of such quantitative universalism that remains is the idea of universal equality of men. This philosophy was pioneered in antiquity by the Sophists in the 5th century B. C. and advocated later by the Stoics. Even the great universal moral principle of Socrates who proclaimed before Christ the principle of loving one's enemies no less than one's friends, was of the nature of abstract rationalism according to which loving simply meant doing good, and the essence of this requirement was that doing good is a certain permanent value of human life, and in this respect any distinctions among men were of no importance. It is quite obvious that this quantitative universalism, no matter what positive value it may have, cannot be called love in its essence. Christian love must always be directed to concrete individuals.

Christian love is love towards all people in all the concreteness and uniqueness of every individual. Poles apart are the so-called "love for mankind" that denies any distinctions among nationalities, and the broad spirit of love which makes man recognize and love people of all nationalities with all their peculiarities, honour and value their distinct cultures and regard the human race as one common family consisting of various nations.

It was the Prophet Isaiah who was the first to proclaim this concrete love towards nations, which rises above tribal and religious exclusiveness. He said: *In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance* (Is. 19. 23-25).

But it was Christianity that was the first to disclose in principle and to the end the essence of love as a universal feeling towards a concrete individual which encompasses the whole diversity of individual existence. While recognizing the value of all living beings, it embraces the fullness of the diversity of people, nations and cultures and in each of them—the fullness of their concrete content. This love is a joyful acceptance and blessing of all life, that openness of soul which embraces every manifestation of life and perceives its Divine meaning.

For love, everything evil in a living being is the belittling and distortion of its true nature, a mere speck of non-being that has attached itself to being. Love rejects evil and fights with it, just as the one who is in love fights with the ailment that strikes his beloved. And the other way round—all positive reality is joyfully accepted by love.

God Himself, the beginning and original source of our existence, is love, that is the power that overcomes insularity and seclusion. And our attitude to our neighbour, to every human being coincides with our attitude to God. Our love for man, for every man, is the measure of our love of God. *He that saith he is in the light, and hateth his brother, is in darkness even until now. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* (1 Jn. 2.9; 4.20).

This meaning of the Christian faith as a religion of love means in the final analysis simply that Christianity fully accepts God as the primary source and primary basis of everything living, is truly aware of His presence in all, the presence of the Maker in the creature, the reality of the Maker as the force that rallies and permeates the whole of creation.

Ever since this meaning of love was revealed by the Son of God made man as the norm and ideal of human life, as its true purpose, the dream of a universal kingdom of fraternal life becoming a reality has unfailingly remained in the human heart. And no matter how hard and tragic the actual destiny of mankind may be, man knows now that the true purpose of his life is love.

## Causes of Hunger and Poverty

As St. Paul the Apostle points out, Christian love is an all-embracing feeling of many faiths (1 Cor. 13). St. Isidore of Pelusium, a 5th-century ascetic, said: "Love without truth is weakness, and truth without love is cruelty". On the basis of this principle one must also admit that it is impossible to tackle the problems of the developing countries without justice, including those of hunger and poverty. The proposed new international economic order, which has still not been implemented because of resistance by transnational corporations, represents an attempt to solve vitally important problems facing the developing countries on the basis of justice.

At its meeting on May 13-17, 1985, the Working Committee adopted a document listing the following causes of hunger and poverty in Africa:

1. Severe drought, with some regions of Africa having had not a drop of rain for several years.

2. Operations of multinational agricultural companies which turn African countries into a source of profits by commercializing farming, replacing grain crops with other crops and thus dooming the local poor farmers and their families to beggarly existence.

3. Multinational companies maintain control over the most essential farming implements, pesticides and fungicides, transport and grain.

4. The International Monetary Fund, acting in the interests of the multinationals, also shares the responsibility for this poverty.

5. The policy of high income rates, and lack of conditions for a just new international economic order.

6. The vicious policy of apartheid in South Africa which not only keeps in conditions of poverty the overwhelming majority of the population in South Africa and Namibia and drives the indigenous population into bantustans, also destabilized the front-line states by frequent inroads, intervention and occupation, creating in some African countries the problem of hunger, unemployment and underemployment.

This goes to show that radical changes are needed in international economic relations. It is our duty to be together with our brothers and sisters in Africa, Asia and Latin America who are suffering from injustice. And being together means to learn to coparticipate in their lives and their aspirations. Among the main causes that aggravate hunger and poverty in the developing states is the arms race.

## Ending the Arms Race — the Key to Solving Many Global Problems

The spending of vast material and other resources on the arms race instead of using them to resolve current global problems fraught with grave consequences for the future of our planet.

The arms race lays a heavy burden on mankind by distracting huge material and intellectual resources from urgent tasks facing the nations which are grave enough in themselves to endanger the existence of the human race and life itself by the year 2000 and thereafter if nothing is done about them. Putting an end to the arms race, disarmament and ensuring international security will not only provide favourable conditions of peace for

io-economic progress of all nations, but will erate vast material resources that can be used tackling other global problems.

Thus, according to current estimates, a sum 20 billion dollars is needed to feed and provide other essentials for the world's hungry for whole year, whereas the total annual military spending already exceeds 600 billion dollars. It has been estimated that a day's spending armaments would be enough to save million children who die from hunger and disease.

The arms race is being forced upon the socialist countries in order to weaken them economically in line with the principle: "It is expensive for the United States, but it is ruinous for the Soviet Union". But is it not ruinous for American people too? Conclusions drawn by economic expert Vasilii Leontiev, a Nobel prize winner, and Fey Dachin in their book "Military Spendings: Facts and Figures, Global Impact and Prospects for the Future" make it possible to prognosticate the impact of military spendings on the economy of separate regions and on the world economy in general. The authors point out that in purely economic terms military spendings are not an indispensable condition for the functioning of the economic mechanism. The economy can well be geared to exclusively civilian needs, with quickening the rate of economic growth, and even accelerating it as a result.

In the authors' view lowering the level of military spendings will make it actually possible to increase per capita production and consumption. The greatest benefits from the lowering of the level of military expenditure will be derived by the poorest regions which, having stopped importing growing quantities of arms, will be able instead to import more machinery and equipment. Slashing the world arms trade in general will have a favourable effect on the economy of all regions insofar as the advanced countries will be able to make far more effective use of their manpower, and the developing countries to use much more effectively their limited returns from foreign trade. The authors of the book conclude that, contrary to common view, more labour and less capital are required for meeting military demands than for satisfying equivalent civilian needs. Thus, the reduction of military spendings and the allocation of the resources for the development of the poorest regions will serve to boost production, commerce and consumption on a global scale.

In this context one must especially stress the involvement of a vast intellectual potential into the arms race. According to the often quoted statistics the world now has 90 per cent of the total number of scientists who have ever lived on our planet; 94 per cent of them live in the advanced countries and half of them are involved exclusively in military research.

There can really be no question of justice for the world as long as this unfair distribution of our technological potential and technical achievements continues to exist. On the other hand, the use of some of the best brains working in the military field in non-military spheres will help resolve the global problems facing mankind.

The proponents of the arms race maintain that cuts in the military production would aggravate unemployment. In actual fact, it is

just the other way round and slashing military spendings will help reduce unemployment substantially. This was convincingly demonstrated at the Moscow Round Table Conference on the Economic and Moral Implications of a Nuclear Freeze, hosted by the Russian Orthodox Church in March 1983. It was attended by representatives of various religions and lay experts from 19 countries of Asia, Africa, Europe and North and South America. In a coordinated Statement they declared that putting a freeze on just one type of weapons, nuclear arms, will be "the turning point for the economic recovery in developed countries, though the freeze by itself will not solve the economic ills. Productivity increase in the civilian sector is the key to economic recovery.

"But such productivity increase is not possible without massive redeployment of resources from the military sector to the civilian sector. That is where the nuclear weapons freeze becomes the essential turning point. In the developing two-third world economies also, reduction of military expenditure and redeployment of resources to the civilian sector would make it easier to solve acute problems of these economies, and to assure a better standard of life for the people".

Thus, if the resources that are being wasted on the arms race were to be reallocated for dealing with the global problems of hunger, poverty, aid to the developing countries for overcoming economic backwardness, and many others, it would be possible to achieve a great deal in this vitally important field.

It is very important in this respect that those in power who are directly responsible for the destinies of nations should take a more responsible and active attitude to dealing with these problems.

Men of good will, including Christians, should try and make their governments take concrete steps towards the establishment of a new world economic order, resolutely condemn any escalation of hatred and injustice.

And who, if not the pastors of the Church, the spiritual guides of millions of people engaged in the social, economic, political and other spheres, should see to it that members of their flock working as scientists, engineers, production managers and so on, would not violate Christian ethics and would not take part in processes that bring evil to nations.

Unfortunately, many people share one of the greatest delusions of our time by separating the faith they confess and the duties involved in their earthly occupation. Because of this many Christians engaged in production, research and other fields fail to consider the results of their activity and feel no moral responsibility for the evil consequences of their work. Therefore it is absolutely necessary that pastors influence such people so that their occupational duties would not come into conflict with their duty as Christians and would not be damaging to the good of others. The Word of God calls on Christians to abstain from all manner of evil (1 Thess. 5. 21-22) and have no fellowship with the works of darkness (Eph. 5. 11). That means for the Christian that he must see everything that takes place in the world in terms of the Holy Scripture which determines the main course of human life. This also means that a Christian must not, even unwillingly, the more so willingly, be involved in

any evil deed no matter what material benefits it may offer.

### **Environmental Pollution, Including the Pollution of the Air and the World Ocean**

In terms of its global consequences, the problem of environmental pollution offers no lesser threat. This includes the problem of the pollution of the air and of the World Ocean which have given rise to many ecological problems that betoken the approach of a new, ecological crisis.

What is known today as ecological problems covers the whole range of issues involved in the existence of a complex natural system comprising the Earth's crust, the atmosphere and the World Ocean. This natural system, on the one hand, is able to reproduce many substances, above all living ones, which are the starting point for the production of foodstuffs, fuel and so on, and, on the other hand, can from the conditions in which man lives, that is pure air, pure water and so on, without which human life is impossible. Therefore an improvement or deterioration of man's life and the future of all life on Earth largely depends on how well man can preserve the faculties of nature for the reproduction of resources and the environment instead of continuing to destroy them.

This problem is caused by the fact that the human community has entered a new period of mastering the surrounding world thanks to the achievements of the scientific and technological progress. This process, which appears to the Christian at times as alien and hostile, is a historical product of Christianity. Scientific and technological progress is the product of man liberated from the pagan slavery to nature, man who recognizes himself to be its master. Liberated spiritually, man sensed within himself the strength to master the world.

### **Christian Attitude to Nature**

Christianity perceives nature as God's creation, headed by man, who must treat it with love, but also feel his independence. Man is above nature, but at the same time, being a creature both of the spirit and of the flesh, he is linked with it by a material bond. This accounts for man's positive attitude to nature as the garden of God which he is called upon to cultivate and of which he must also be full master.

Christianity accepts the world in a kind of antinomy. On the one hand, it calls for becoming free of the world, from attachment to it and proprietary concerns (Mt. 6. 26; 1. Cor. 7. 30-31). On the other hand, Christianity teaches to love the world with supreme love as God's creation, which He Himself loved so much that He sent His Only Begotten Son for its salvation. What is more, the world is perpetuated by God through its transfiguration at the end of times (2 Pet. 3. 13).

Man should not only learn to know the world, but must also be its master. He is given the right to work in the world both for his own livelihood (2 Thess. 3. 10; 2 Tim. 2. 6) and for helping his neighbour (Mt. 25), but also for accomplishing man's mission on Earth in keeping with God's Commandment given at creation (Gen. 1. 28). Man's relationship with the world is characterized not only by his labour, but also by the action of the sanctifying

grace of the Holy Spirit sent into the world at Pentecost and abiding in the Church. The action of the Holy Spirit through the Church upon the world is manifested in the multifarious sanctifications of "the elements of the world".

### **Eschatology and the World**

The Holy Scripture speaks in most definite terms of the eschatological transformation of the world. Thus, the Apostle St. Peter writes in his epistle: *We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness* (2 Pet. 3. 13). St. Paul the Apostle also speaks of a transfiguration of the creation: *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature is made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies* (Rom. 8. 19-23). The cause of this suffering of the creature lies in the Fall as a result of which evil came into the world. Manifestations of evil in the life of the world, though tragic and terrible in their force, are not final or absolute by their nature. When the eschatological time comes, evil will be destroyed and turned into nothing because it does not possess within itself the creative power of eternity and cannot be projected into infinity. Christianity has always maintained the conviction of the ultimate triumph of good in history (1 Cor. 15. 28).

Despite the imperfection of the created nature, this world does not exclude, but presupposes a spiritual influence upon it, for God rules the world and abides in the world. In interacting with the world in order to transform it, man is called upon to maintain effective cooperation with God. Therein lies the meaning of man's presence in the universe.

### **Negative Consequences of Man's Sinful Activity in the World**

Among the results of man's creative activity has been the scientific and technological progress whose positive achievements are mixed with a multitude of abuses of the environment. These abuses, or malpractices, have upset nature's self-regulatory mechanisms, producing many natural systems an accelerated train of unfavourable and dangerous phenomena. According to scientists, these phenomena involve a change of the climate of the continents and the World Ocean, manifesting themselves as the onslaught of deserts in the South and acid rain in the North, frequent avalanches in mountain areas and soul salinization in the valleys. The negative aftereffect of man's thoughtless interference with natural processes accumulate at a slow pace, but can reach devastating proportions at a certain moment. Therefore scientists have every reason to compare the ecological crisis with a time bomb that may go off quite unexpectedly for mankind.

At this point I would like to cite some facts to which scientists draw our attention, which demonstrate the scale of the anthropogenic in-

ct on nature and the global character of the problem of protecting the environment.

At the current rate of production the volume extraction of world's *non-renewable raw materials* is expected to double every 30 years, and that of mineral fuel—every 15 years. In the field of *renewable resources*, levels of consumption have been reached that approach the limit of their natural annual reproduction.

Thus, close upon 70 per cent of the land fit for farming is already in use and close to 70 per cent of the natural increase in the size of the populations of the main species of marketable fish.<sup>1</sup> In some categories of resources the level of consumption already exceeds the natural rate of reproduction. Thus, world's forests now are disappearing at the rate of some hectares a minute, and the area covered by tropical forests shrinks annually by about one per cent. The volume of oxygen in the atmosphere diminishes by 10 billion tons a year and this may cause some serious problems already in the middle of the next century. The volume of fresh water consumed in the world today amounts to 40 percent of the stable river runoff. At the current rate of water pollution, if water consumption continues to grow, the world's resources of pure fresh water may be exhausted by the end of the century.

Soil losses in the world are considerable. Thus, the total size of degraded soil and soil actually lost for cultivation now exceeds the total of the arable used. From 50 to 70 thousand square kilometers of land are lost to world farming every year now as a result of new building construction, mining, onslaught of the desert and soil salinization.<sup>2</sup>

Anthropogenic activity is becoming more and more on a par with the forces of nature. Thus, the amount of carbon dioxide in the atmosphere from the burning of fuel is growing more rapidly than can be absorbed by the vegetation and the seas and oceans. The Czech researcher J. Sedlak pointed out in his report to a UNESCO symposium: "If the area under tropical forests is considerably reduced, as is planned, the amount of CO<sub>2</sub> in the atmosphere would soon be doubled. This can result in an appreciable alteration of the existing models of precipitation in the world and a temperature rise of 2 to 3 degrees in the temperate latitudes. The farming and everything that man has achieved will face tremendous problems of adaptation to such appreciable and rapid changes of the climate. A rise in temperature in the polar regions will ultimately lead to the melting of snow and ice in Greenland and Antarctica, causing a gradual rise in the level of the seas that will necessitate resettling of the population, with many coastal cities and villages disappearing completely".

Scientists point out that changes in the environment are already having an adverse effect on man's living conditions. Among the factors that threaten man and his future is the

impact of various chemicals. A total of 5 million chemical compounds of various kinds is used today, and there has been a marked increase in the level of ionizing radiation. This serves to increase morbidity, with 20 per cent of it being caused by environmental pollution. Ecological changes activate mutations, pushing up the rate of congenital deformities and malignancies. The accelerating pace of life and growing urbanization serve to increase the nervous and psychological strain, leading to stress and a range of "civilization diseases."

The question arises: will man be able to preserve himself as a being endowed with reason in an unlimited historical perspective? Is he not threatened with biological and genetic degradation? Is it possible, without damage to human nature, to interfere into the intimate processes of human biology and genetics and is such interference admissible and necessary at all?

The solution of the global ecological problem calls for joint efforts and cooperation among all nations of the Earth. The great stumbling block in the way of pooling their efforts in this field is the arms race which obstructs international cooperation and is engendering new ecological problems.

One can mention as an example several aspects of the influence of the arms race on the aggravation of the ecological crisis. They include new chemical weapons of mass annihilation which are destructive for the environment. Nuclear explosions may be used to touch off earthquakes which would in their turn cause landslides and tidal waves. Processes occurring in the Earth's hydrosphere can be affected, which will result in floods. New means are being developed that would alter the temperature regime on considerable territories. The Earth's biosphere can also be affected. The aforesaid means of destruction are not one-time, but will have a prolonged effect upon all living beings which will erode the ability of the ecological system for self-purification and self-renewal. Their aftermath will affect both the present and future generations. Daily weapons tests, production and storage of weapons hold a high risk of escape of lethal substances and may lead to situations beyond control. This is not to mention the need to dispose of batches of outdated weapons of this kind.

Christianity takes a positive attitude to the scientific and technological progress, perceiving its potential for the development and perfection of human society. Our mastery over the forces of nature provides for better living conditions. God has placed at man's disposal the whole of creation and commanded that he should be its master, that is, manage and preserve the world and everything in it, but not to destroy it. The course of the scientific and technological progress, its content and ways depend on man's free will which can direct this progress either to the good of man and of the whole nature, or towards evil.

Thus our scientific and technological development, like any other human act, is guided by man himself, and the task of the Christian Churches is to awaken people's conscience and good will so that they would use all these achievements for the good of the creation and not to its detriment.

Only following the road of a dignified elevation of man over the life of nature as its

<sup>1</sup> E. K. Fyodorov. "On the Socio-Political Importance of the Problem of Interaction Between Man and Environment". —*Metodologicheskie aspekty izsledovaniya biosfery* (Methodological Aspects of Biosphere Research), Moscow, 1975, p. 26.

<sup>2</sup> I. T. Frolov. Corresponding Member, USSR Academy of Sciences. Collection of articles *Obshchestvo i prirodnaya sreda* (Society and the Environment). Moscow, Znanie, 1980, pp. 29-30.

reasonable, sparing and solicitous master, a spiritual comprehension of his responsibilities with regard to the existence of the world of nature—this alone offers the guarantee against a progressing devastation of the environment by man.

We, Christians, cannot remain indifferent to such things as spoiling, destruction or wasteful exploitation of the potentialities and resources of nature and we must devote all our moral strength to its improvement and preservation.

It is our Christian duty to promote the success of public movements for the protection of nature, to lend support to all public, state and international initiatives directed towards this goal, to keep explaining from the pulpit and through the Church press the basic ethics of man's attitude to nature.

But in our nuclear age our efforts must be directed first and foremost to consolidating world peace, because any violation of it may turn the ecological problem into a universal ecological catastrophe.

## CONCLUSION

We can say with confidence that global threats to the human race must cause us to reconsider in a resolute manner and without delay the habitual public attitude to these problems. And that means that the critical moment has come when people must begin thinking, feeling and acting in a new way. Mankind stands in needs of healthy social, scientific and moral guidelines and values which must determine its mode of behaviour in the changing conditions of its existence. And these new conditions stem from the emergence and growth of global problems the most important of which are those of peace and disarmament, economic growth, social development, overcoming backwardness of the developing countries, doing away with the hunger and poverty affecting mil-

lions of people, fighting spiritual and physical degradation, development of science and technology, education and culture and of health care, search for new ways and means of dealing with economic and demographical problems and so on and so forth.

At the CPC Symposium on Global Problems of Humanity in Prague in December of 1984 it was proposed to set up within the UN framework a special "Commission for the Year 2000" which would be directed in its work by the UN Secretary-General. This commission should consist of leading scientists and public figures from many countries. It could prepare annual reports containing recommendations for the governments and research organizations of individual countries. We believe that we can support this idea.

The fact that we bear the name of Christians, the followers of Christ the Saviour, must prompt us to do our best to fulfil God's Commandment of loving our neighbour, which presupposes a highly moral attitude to people and the world around us created by the Maker to His glory and for the good of man.

In conclusion, I would like to stress the importance of our zealous private and public prayer for the peace of the whole world and its well-being. We must offer up such prayers because we know that prayer brings down upon us Divine grace and gives us strength for vigorous action. **All things are possible to him that believes** (Mk. 9. 23), said the Lord, **Again I say unto you That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them** (Mt. 18. 19-20). **And whatsoever ye shall ask in my name, I will I do, that the Father may be glorified in the Son** (Jn. 14. 13). And we, who believe in Christ, remember that **Heaven and earth shall pass away, but the words of the Lord shall not pass away** (Mt. 24. 35).

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## CHRONICLE

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*(Continued from p. 4)*

**Reception at the Embassy of Madagascar** given on June 26, 1985, by His Excellency Frederic Randriamamonjy, Ambassador of the Democratic Republic of Madagascar to the USSR, on the occasion of the 25th anniversary of the independence of Madagascar and the 10th anniversary of the socialist revolution, was attended by Hieromonk Irinarkh Grezin and V. N. Semirof, staff members of the Department of External Church Relations.

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**Reception of a Swedish diplomat.** On July 10, 1985, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received General Consul of Sweden in

Jerusalem Arnold Jertsröm and his wife at their request. Present at the talk was Ms. Marianna Hultberg, Second Secretary of the Swedish Embassy on culture and the press.

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**Reception at the Embassy of France** given on July 12, 1985, by His Excellency Jean-Bernard Fomond, Ambassador of France to the USSR, on the occasion of the National Day was attended by Archbishop Pitirim, Head of the Publishing Department of the Moscow Patriarchate, Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, T. A. Volgina, Chief of the English section of **The Journal of the Moscow Patriarchate**, and M. L. Voskresensky, staff member of the DECR.



**ST. FERAPONT OF MOZHAISK AND LUZHKI, THE MIRACLE WORKER († 1426)**  
**Feast day, May 27/June 10**

*Late 17th-century icon*

St. Ferapont of Mozhaïsk (of Beloe Ozero), the Miracle Worker of Luzhki (1337-1426), who founded a monastery on the shore of Beloe Ozero at the request of Prince Andrei Dimitrievich of Mozhaïsk (1382-1432), the son of Grand Duke Dimitriy Donskoi, founded another monastery in 1408 in Luzhki on the right bank of the Moskva River, near the town of Mozhaïsk, and was its hegumen till his death on May 27, 1426. In 1514 the incorruptible relics of the saint were invented, in 1547 he was canonized as a saint of Russia

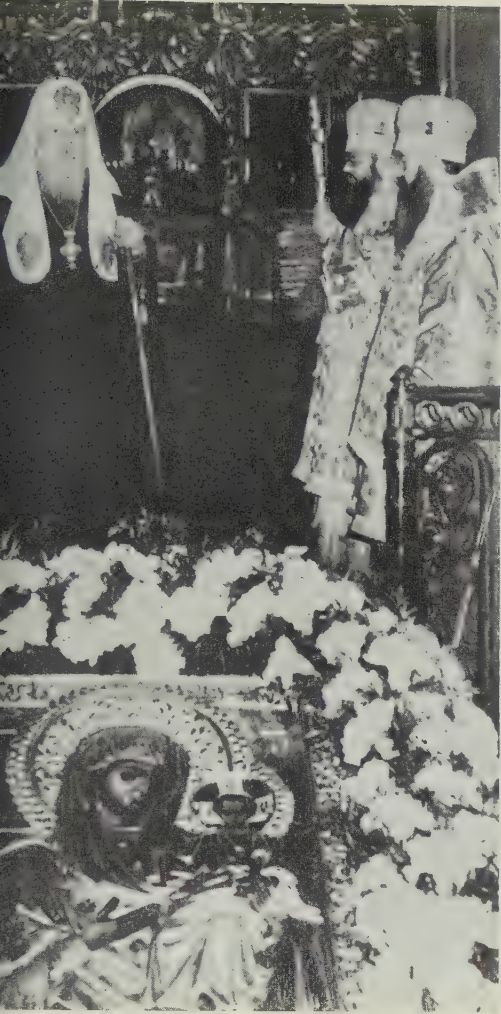
75th BIRTHDAY CELEBRATION  
OF HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA  
in the Trinity-St. Sergiy Lavra, July 23, 1985



Presidium of the solemn meeting



In the MTA assembly hall



FEAST OF THE SMOLENSK ICON  
OF THE MOTHER OF GOD  
IN THE DORMITION CHURCH  
OF THE NOVODEVICHY CONVENT

July 9-10, 1985

His Holiness Patriarch Pimen  
at All-Night Vigil

Divine Liturgy is celebrated  
by Metropolitan Yuvenaliy  
of Krutitsy and Kolomna



THE CHURCH OF ST. ELIJAH, THE PROPHET OF GOD, IN THE TOWN OF MOZHAISK  
(Moscow Diocese)



Southern part of the church



On the feast day of St. Ferapont,  
June 19, 1985, Divine Liturgy  
is celebrated by the rector,  
Archpriest Boris Ponomarev

The iconostasis of the main  
sanctuary



the Mother of God "Consolation of All the Afflicted"

*Late 18th century*



St. Parasceva the Martyr

Feast day, October 28/November 10

*Early 18th-century icon*



St. Triphon the Martyr

*17th-century icon*



PARTICIPANTS IN THE 12th WORLD FESTIVAL  
OF YOUTH AND STUDENTS—GUESTS OF THE RUSSIAN ORTHODOX CHURCH



Divine service in the D  
mition Cathedral of  
Trinity-St. Sergiy La



In the Church Archaeological Museum of the Moscow Theological Academy



In the Moscow Monastery of St. Daniel



Festival participants are greeted by the Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy



Ecumenical prayer in the Church of the Resurrection (Voskresenie Slovescheye), Nezhdanov Street, Moscow



Festival participants are greeted by Deputy Editor-in-Chief of "The Journal of the Moscow Patriarchate" Archimandrite Tikhon, by the entrance to the Publishing Department



ST. NICHOLAS OF UGRESHA

Appearance of the St. Nicholas icon to Grand Duke Dimitriy Donskoi at Ugresta during his military expedition against Khan Mamai

*19th-century icon from the collection of the MTA Church Archaeological Museum*

## For the Tenth Anniversary of the Helsinki Final Act

In the summer of 1985, the whole of progressive mankind marked the tenth anniversary of an event of great historic importance. On August 1, 1975, the high representatives of 3 European countries and also of the United States and Canada meeting in Helsinki signed the Final Act of the Conference on Security and Cooperation in Europe. This act sealed the political results of World War II and mapped out the avenues of long-term international cooperation designed to turn Europe into a continent of durable peace and mutually advantageous cooperation.

Ten years ago the attention of the whole international community was focused on the Finnish capital. And there was nothing accidental about this interest and concern on the part of all men of good will with the future of Europe. Europe is the birthplace of a population of close upon 700 million, the cradle of our modern scientific and technological civilization. And at the same time it was the starting point of the two of the most devastating world wars in human history. The 40 years that had elapsed since the defeat of Hitlerite Germany failed to bring tranquillity and security to our continent. Burdened with complicated problems, it continued to be a hotbed of tension endangering universal peace. That is why the conviction voiced by the participants in the Helsinki Conference about the futility of power politics and the cold war and their realization of the need for mutual confidence and cooperation sounded as an effective appeal for a fundamental reappraisal. By their collective efforts the countries that took part in the conference sealed the basis of détente as offering indisputable advantages to everyone. The concentrated formula "the Helsinki spirit" has capsuled the hope for promoting the all-European process and giving it a new meaning.

The Churches and religious associations of Europe had a significant role to play in providing the favourable preconditions for calling the Helsinki Conference. Since then they have been promoting the implementation of the principles of its Final Act.

As a Bishop of the Russian Orthodox Church and President of the Conference of European Churches, I would like to say a few words about the contribution to the development of the Helsinki process provided by the Russian Church and the CEC.

European peace has always been and remains the subject of constant concern on the part of the Russian Orthodox Church. This concern was manifested in full measure when our Church called upon her children to rise to the struggle against fascism together with all the people of this country. The patriotic service of the Russian Orthodox Church during the war can be regarded as the start of her participation in the struggle for European security and cooperation. In the post-war years our Church has been doing her best to prevent the repetition of the past—of the suffering of the European peoples, and to turn Europe into a continent of peaceful coexistence and international cooperation. With this aim in view the Russian Orthodox Church has been going out against the cold war, for nuclear non-proliferation and for dismantling the opposing military alliances in Europe. That

is why the idea of European collective security and cooperation put forward in the Budapest Appeal\* was accepted by our Church and, as early as in 1969, was the subject of consideration at the Zagorsk Conference of Representatives of Christian Churches and Religious Associations in the USSR.

In 1971, the Local Council of the Russian Orthodox Church decided on the method of promoting the cause of European security, including: a) support for measures by the countries of Europe aimed at strengthening peace and cooperation among the European peoples, b) pressing the governments of European states for calling an early conference on European security and cooperation.

After the signing of the Helsinki Final Act, His Holiness Patriarch Pimen of Moscow and All Russia, said in a statement, expressing the opinion of the Russian Orthodox Church: "Rejoicing at the success of the all-European conference we at the same time look upon it as the starting point for the realization of the broad programme for establishing peace and developing cooperation on our continent" (*JMP*, 1975, No. 10, p. 4). This idea was further elaborated in the activity of the 1977 Moscow Conference of the followers of all religions: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations", and the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held in Moscow in May of 1982. One can definitely say that the episcopate, clergy and laity of the Russian Orthodox Church have been doing all they can to make "the Helsinki spirit" a living reality so that it would exert its beneficent influence upon the situation in Europe and throughout the world.

As to the Conference of European Churches, it occupies a special place in promoting the Helsinki process per force of its position and its tasks. At its 5th General Assembly in Pörschach (Austria) in 1967, the CEC declared in favour of calling a conference of European leaders on security and cooperation. Since then the problem of preparations for and conducting the conference on European security and cooperation has been on the agenda of all the important meetings of the CEC working and governing bodies.

The 1971 CEC Assembly "Nyborg-VI" issued an even stronger appeal for holding such a conference and for its support by the Churches. The assembly set up its working group "Peace-making in Europe" whose task was to promote the calling and successful conduct of the proposed conference.

The 7th CEC General Assembly which met in 1974 in Engelberg, Switzerland, reaffirmed the strong interest on the part of the CEC member Churches towards the deliberations at the Conference on Security and Cooperation in Europe and specially stressed the readiness of the Churches to actively assist this process. It was decided at Engelberg to call a special CEC consultation to assess the results of the all-Euro-

\* Appeal by the Warsaw Treaty member states to all countries of Europe to set up a European system of collective security, adopted on March 17, 1969.

pean conference at the end of its third stage.

At all the stages of the conference, the CEC has been supporting it by prayer and concrete steps aimed at mobilizing the Church public of Europe to active effort for peace, justice and cooperation on the continent for the sake of detente and for establishing a climate of mutual confidence.

Following the signing of the Helsinki Final Act, the CEC has conducted four post-Helsinki consultations in Bukow, GDR (1975), Hallnaukirchen, Austria (1977), Siófok, Hungary (1978) and in El-Escorial, Spain (1980). Since 1980, the CEC has been a sponsor, together with the National Council of the Churches of Christ in the USA and the Canadian Council of Churches, of the Churches' Programme on Human Rights and on monitoring the implementation of the Helsinki Final Act.

From June 12 to 15, 1985, there was a session of the aforesaid programme committee in Jarvenpää, near Helsinki, timed for the 10th anniversary of the signing of the Helsinki Final Act. I myself was among its participants. It adopted an Appeal to the member Churches of the three sponsors of the programme which said that the Churches are convinced that peace, detente, confidence-building and human rights are inseparably interconnected. They tried to broaden the element of confidence-building, which was restricted to the military sphere in the Helsinki Final Act, as the key concept for promoting the objectives of the Final Act as a whole. It was pointed out that the 10th anniversary of the Final Act should give the Churches a pretext for addressing the governments of their countries and informing them of their hopes and aspirations. The Churches should point to the obligations assumed by the governments ten years ago in Helsinki and reaffirmed in Madrid in 1983. The document also said that the Churches had to express the lofty hopes of people for living in peace with justice and for the implementation of human rights.

Some time ago the CEC set up an expert group from representatives of the member Churches to monitor and promote the Helsinki process. Summing up the CEC activities with regard to the Helsinki Final Act, one can say that it has been keynoted by promoting the calling and conduct of the Conference on Security and Cooperation in Europe, stimulating the efforts of the Christians of Europe for altering the political climate on the continent in favour of detente, cooperation and mutual understanding.

Today, a decade after the All-European Conference, one can clearly see that "the spirit of Helsinki" has had a positive effect on the entire subsequent course of events and that it lives on despite all efforts of the aggressive quarters to torpedo detente. On the other hand, one cannot ignore a marked deterioration of the situation in Europe over the recent years. The siting of medium-range missiles, this first strike weapon, in Western Europe, plans of militarizing space and attempts to involve European countries into preparations for "star wars"—all these things serve to de-stabilize the situation on our continent and are spearheaded against the objectives determined by the Helsinki Conference.

The foreign ministers of the 33 European countries, the United States and Canada—the signatories to the Helsinki Final Act, met in Helsinki again from July 30 to August 1, 1985. Most of them gave a high assessment to this document of historic importance aimed at promoting detente and reaffirmed their countries' commitment to the Final Act and determination to promote the implementation of all its principles and provisions.

We recall Helsinki today because the aforesaid historic event that took place a decade ago is by no means something that belongs to the past. As such, it symbolizes, represents and shows to mankind its future. For if the human race wants to survive, save itself and continue its history, it must of necessity return to detente, return unto the road of security and cooperation. And that means that Helsinki is not something behind us, but is something that lies ahead. Undoubtedly, a return to detente presupposes a return to the Helsinki accords as something without which the peaceful and normal functioning of the world community would be impossible. We feel that the Churches and religious associations of Europe can and must provide an important contribution to promoting a return to "the Helsinki spirit" by stepping up action for implementing the principles and proposals of the Final Act in every respective situation.

"The spirit of Helsinki" must triumph for therein lie the peaceful aspirations of mankind which does not want to reconcile itself with the prospect of nuclear annihilation. For the sake of this great and noble goal we must do all we can, and may our Merciful Lord help us do this!

**Metropolitan ALEKSIY of  
Tallinn and Estonia**

## Delegates to the 12th World Festival of Youth and Students — Guests of the Russian Orthodox Church

From July 28 to August 2, 1985, representatives of various religions from among the delegates to the 12th World Youth and Student Festival acquainted themselves with the life of the Russian Orthodox Church.

On July 28, a group of delegates visited the Moscow St. Daniel Monastery. The guests were welcomed by Metropolitan Yuvenaliy of Krutitsy and Kolomna, and also by the Father Superior, Archimandrite Evlogiy, and the brethren. Archimandrite Evlogiy acquainted the visitors with the history of the St. Daniel Monastery and its

architectural ensemble. The guests attended a moleben conducted by Metropolitan Yuvenaliy in the Church of the Protecting Veil of the Mother of God. They viewed the new building of the Department of External Church Relations of the Moscow Patriarchate and had a talk with Metropolitan Yuvenaliy; Deputy Head of the DECR, Archbishop Platon of Yaroslavl and Rostov; Archimandrite Evlogiy, and the brethren of the cloister.

On July 29, an ecumenical prayer was offered up in the Church of the Resurrection (Voskre-

senie Slovushcheye) in Nezhdanova Street. The participants included representatives of the Antiochene, Russian and Bulgarian Orthodox Churches, the All-Union Council of the Evangelical Christians-Baptists, the Roman Catholic Community, and other Christian Churches and confessions in Moscow, as well as festival delegates of various Christian churches. After the prayer the guests talked with staff members of the Moscow Patriarchate institutions. In the new church house they viewed with interest the photograph exhibition on parish life.

On the same day a group of delegates to the youth forum visited the Publishing Department of the Moscow Patriarchate. Staff members of the department told them about their work, and answered questions. The guests were shown films about the peacemaking activities of the Churches and religious communities in the USSR and about the life of the Russian Orthodox Church, and attended a concert of ecclesiastical music.

On July 30 and 31, festival delegates visited the Trinity-St. Sergiy Lavra. They attended Divine Liturgy in the Cathedral of the Dormition and then viewed the cloister. In the building of the Moscow Theological Academy and Seminary the guests were greeted by the Chancellor of the Moscow Patriarchate, Chairman of the Education Committee, Metropolitan Aleksiy of Tallinn and Estonia; the Rector of the Moscow

Theological Academy and Seminary, Bishop Prof. Aleksandr of Dmitrov; and Father Superior of the Lavra, Archimandrite Aleksiy. The delegates learned about the activities of the Moscow theological schools, visited the academy's Church of the Protecting Veil and viewed the display in the Church Archaeological Museum. A dinner was given in honour of the guests in the academy's refectory.

On the following day the Assembly Hall of the Moscow Theological Academy became the venue for a discussion on the participation of young believers in the peace movement. The participants included festival delegates, teachers and students of the Moscow theological schools, and staff members of the Department of External Church Relations, and the Publishing Department of the Moscow Patriarchate, as well as representatives of Churches and various religious communities in the USSR. Metropolitan Aleksiy of Tallinn and Estonia presided. A paper: "Young Believers for Peace, and an End to Nuclear War", delivered by Hieromonk Irinarkh, a DECR staff member, was the subject of a lively discussion.

On August 1 and 2, festival delegates visited Orthodox churches in Moscow and talked with parish clergy and laity. They also acquainted themselves with the religious life of the Moscow communities of Baptists and Adventists.

## Meeting of the CPC Study Commission "Solidarity, Liberation and Development"

At the invitation of the CPC Polish Regional Committee and of the Social Society of Polish Catholics, the CPC Study Commission "Solidarity, Liberation and Development" met in Warsaw from March 25 to 28, 1985.

Over 40 participants from 22 countries of Asia, Africa, Australia, Latin America, North America, Eastern and Western Europe came together to discuss the theme "Liberation and Development — a Christian Answer". Participating in the meeting were CPC Vice-President Prof. Dr. Gerhard Bassarak and CPC General Secretary Dr. Lubomir Mirejovsky. The meeting was chaired by CPC Vice-President Metropolitan Dr. Paulos Mar Gregorios of Delhi. On behalf of the Russian Orthodox Church the meeting was attended by Protodeacon Vladimir Nazarkin, a senior staff member of the Department of External Church Relations.

The meeting was opened with a solemn service of worship headed by Bishop Tadeusz Majewski, Head of the Polish Catholic Church in Poland. Metropolitan Dr. Paulos Mar Gregorios introduced the theme of the meeting.

Prof. Dr. Rubén Dri (Argentina) spoke on "Theology of Liberation versus Neo-Conservatism Masked as Theology."

The participants heard reports on the situation in Central America (Ms. Marina Torres Perez, Nicaragua), in Southern Africa (Mr. Anthony Mongalo of the African National Congress), in the Middle East (Father Ibrahim Ayyad of the Palestine Liberation Organization—PLO). There were also reports presented by the experts from the Polish Peoples' Republic and by representative from India on the theme: "To-

wards Consolidating the Economic Sovereignty of the Developing Countries and Easing Their Dependency on Transnational Corporations."

At its final plenary session the Commission adopted a Communique in which it welcomed the Theology of Liberation as a source of inspiration for Christians in many countries of Latin America and other regions in their struggle for liberation.

Having analysed the present world economic situation the Study Commission came to a conclusion that the Transnational Corporations (TNC) are one of the major instruments of an unjust international economic order. Christians should help to limit the TNC influence through comprehensive exposure of the structures and nature of activities of TNCs, boycott, support for various measures of the UN (Code of Conduct) and other international organizations.

The Commission expressed its solidarity with the Arab people of Palestine, with the black majority population in South Africa and with the Christians identifying themselves with the Sandinist revolution in Nicaragua.

The participants in the meeting unanimously adopted letters to Yasser Arafat, chairman of the PLO, to Oliver Tambo, President of the African National Congress, and to Father Ernesto Cardenal, Minister of Culture of Nicaragua.

A delegation from the CPC Study Commission was received by Prof. Adam Lopatka, the Polish Minister for Religious Affairs.

The work of the Commission was part of the preparations for the All-Christian Peace Assembly.

## Celebrations in the Dioceses to Mark the 40th Anniversary of the Great Victory

**Dnepropetrovsk Diocese** On May 20, 1985, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, accompanied by the diocesan clergy and representatives of church councils of the Zaporozhye Region, attended a ceremony to mark the 40th anniversary of the victory over fascist Germany held in the conference hall of the regional branch of the Soviet Peace Fund in the city of Zaporozhye. The function was also attended by representatives of the Evangelical Christians-Baptists and other religious associations as well as public representatives.

Archbishop Leontiy addressed the gathering with a speech of greeting. Representative of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR in the Zaporozhye Region, E. M. Nikolaenko, and other speakers noted an active involvement of the Russian Orthodox Church in the peace movement.

Chairman of the Zaporozhye Regional Commission of Assistance to the Soviet Peace Fund, V. V. Podporin, gave a high appraisal of the contribution of the Russian Orthodox Church to the work of the Soviet Peace Fund. Honorary awards were presented to the representatives of the Russian Orthodox Church in the Zaporozhye region in recognition of their active involvement in replenishing the Soviet Peace Fund and in efforts to promote the cause of world peace and international security.

**Kharkov Diocese** On March 19, 1985, with the blessing of Archbishop Irinei of Kharkov and Bogodukhov, there was a meeting to mark the 40th anniversary of the Great Victory. The meeting was held in the assembly hall attached to the Cathedral Church of the Annunciation in Kharkov. The participants included the diocesan clergy and representatives of church councils of the Kharkov Diocese; the function was attended by Representative of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR in the Kharkov Region, V. D. Berezanets, and public representatives. Archbishop Irinei made a report on the peacemaking activity of the Russian Orthodox Church and the life of the Kharkov Diocese.

Lecturers of the regional branch of the *Znanie* Society read lectures on the themes: "Results and Lessons of World War II. Significance of the Soviet People's Victory in the Great Patriotic War of 1941-1945" and "Urgent Problems of the Current International Situation". The meeting was addressed by a veteran of the Great Patriotic War, Hero of the Soviet Union S. M. Ostashchenko, and a representative of the Kharkov Regional Peace Committee, P. A. Busygin.

V. D. Berezanets presented honorary citations of the Regional Peace Committee to a number of clerics and church councils' repre-

sentatives in recognition of their active participation in replenishing the Soviet Peace Fund.

**Kuibyshev Diocese** On July 10, 1985, there was a ceremony at the Kuibyshev Diocesan Administration in honour of the veterans of the Great Patriotic War of 1941-1945 from among the diocesan clergy and parish executive bodies of the Kuibyshev and Ulyanovsk Dioceses.

After an opening prayer, Archbishop Ioann of Kuibyshev and Syzran, Administrator a. i. of the Ulyanovsk Diocese, cordially greeted the war veterans and presented to each of them a jubilee Patriarchal certificate, an icon of the Saviour or of the Mother of God and a souvenir.

Some of the veterans shared their war-time reminiscences.

A. A. SAVIN

**Pskov Diocese** On the days of the celebration of the Great Victory in the Pskov Diocese, with the blessing of Metropolitan Ioann of Pskov and Porkhov, the veterans of the Great Patriotic War were honoured and congratulated. A panikhida for the warriors who fell on the battlefield was conducted in the churches of the diocese.

On May 7, 1985, after Divine Liturgy in the Trinity Cathedral Church in Pskov, a Lity for the repose of the souls of the departed defenders of the Motherland was conducted. The dean of the cathedral, Archpriest Konstantin Malykh read out from the ambo the Message from His Holiness Patriarch Pimen and the Holy Synod on the 40th anniversary of the glorious Victory. Each of the veterans was given a jubilee patriarchal certificate of merit.

After the service, a wreath was laid at the monument to the warriors who fell during the Great Patriotic War. The ceremony was headed by Archimandrite Gavriil, Father Superior of the Pskov-Pechery Monastery. All those present honoured the memory of the departed with a minute of silence and sang "Eternal Memory".

During a festal repast, Archimandrite Gavriil greeted the veterans. He also conveyed to the gathering the blessing of Metropolitan Ioann and presented the war veterans with souvenirs.

N. A. Yudin, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Pskov Region, who was present at the celebrations, marked the veterans' merits in the victory over the German-fascist invaders and congratulated them on the high state awards—the Order of the Patriotic War.

The participants in the Great Patriotic War—Archpriest Vasilii Shvets, Father Nikolai Karmanov, Protodeacon Ksenofont Roshchupkin and Monk Feofilakt shared their reminiscences about the war.

A thanksgiving prayer was offered up to the Lord at the end of the meeting.



The clergy of the Pskov Diocese, participants in the Great Patriotic War, laying a wreath at the Tomb of the Unknown Soldier in Pskov on May 7, 1985

**The Pskov-Pechery Monastery** On May 8, 1985, at the Pskov Pechery Monastery, a ceremony was held of presenting jubilee medals "40 Years of Victory in the Great Patriotic War of 1941-1945" to the monks—participants in the Great Patriotic War.

The medals were presented by Major A. P. Ryazanov, military commissar of the town of Pechery.

On May 9, in the Cathedral of St. Michael, Archimandrite Gavriil celebrated Divine Liturgy, assisted by the war veterans—Archimandrite Feofan, Archimandrite Antipa, Hierodeacon Anatoliy, and Hierodeacon Maksim. The Liturgy was attended by the monks—participants in the war. The cathedral was overcrowded with worshippers.

After the Prayer Before the Ambo, a Lity was held for the repose of the souls of the fallen warriors. After the dismissal of the Liturgy, Archimandrite Gavriil read out the Message from His Holiness Patriarch Pimen and the Holy Synod on the 40th Anniversary of the Victory of the Soviet People in the Great Patriotic War of 1941-1945. Then a thanksgiving moleben was conducted, and after it Archimandrite Gavriil presented jubilee patriarchal certificates of merit to the war veterans among the brethren of the cloister.

At the monastery refectory, the father superior congratulated the war veterans. Then Hieromonk Ieronim thanked the former warriors on behalf of the younger generation for their martial feats. He marked with gratification that veterans up to this day continue their service to their Motherland and their people. Archimandrite Gavriil gave a memorable gift to each of the veterans.

That same day, Archimandrite Gavriil and several monks visited the common cemetery in the town of Pechery, where they laid a wreath at the monument to the Mourning Mother. Flowers and a Paschal egg were laid on every soldier's grave. All those present prayerfully honoured the memory of the fallen warriors.

**Monk FEOFILAKT,**  
of the Pskov-Pechery Monastery,  
participant in the Great Patriotic War

#### **Tula Diocese**

On April 29, 1985, in Tula, there was held a diocesan meeting of clergy and laity, devoted to the 40th anniversary of the Victory in the Great Patriotic War. Archbishop German read out the jubilee message of the Heads and representatives of the Churches and religious associations in the Soviet Union. The Vladyka presented the 27 participants in the Great Patriotic War from among the clergy and representatives of church councils patriarchal certificates of merit, and memorable gifts on his own behalf. The function was accompanied by the singing of "Many Years" in honour of every recipient.

The participants in the war—Archimandrite Tikhon Lyadichev, Archpriest Georgiy Stepanov, Archpriest Mikhail Chudakov, Psalm-Reader A. A. Filatova (former nurse at a military hospital) and others shared their reminiscences of war years. (Archpriest Mikhail Chudakov, an invalid of the Great Patriotic War, was also a participant in the meeting of war veterans with representatives of the Soviet mass media which took place at the Publishing Department of the Moscow Patriarchate in February 1985.)

All those present listened to the speakers with great attention and were greatly moved.

For the 40th anniversary of the Great Victory

Archbishop German and many clerics of the diocese made personal donations to the Soviet Peace Fund.

On the feast day itself, May 9, Archbishop German, assisted by the Tula clergy, celebrated Divine Liturgy and conducted a panikhida for the fallen warriors in the Cathedral Church of All Saints. Then a thanksgiving moleben was conducted on the occasion of the 40th anniversary of the Great Victory. Before the panikhida and the moleben, Vladyka German read out the Message from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church on the 40th Anniversary of the Great Victory.

That same day, Archbishop German, accompanied by the city clergy and believers laid a wreath at the obelisk to the warriors who fell in the battles near Tula, in the Vsekhsvyatskoe Cemetery.

**Saratov Diocese** On March 26, 1985, at the residence of Archbishop of Saratov and Volgograd in the city of Saratov, a meeting was held of the clergy of the Saratov Deanery devoted to the 40th anniversary of Victory. At the meeting Archbishop Pimen of Saratov and Volgograd informed the gathering of the participation of the Russian Orthodox Church in the cause of defending the sacred gift of life from nuclear catastrophe. P. S. Molchanov, retired colonel, read a paper on the theme: "Victory of Our People in the Great Patriotic War and Current International Situation". The clerics—veterans of the Great Patriotic War shared their reminiscences of the participation in the war and of Victory Day. Among the speakers were: Archpriests—N. Arkhangelsky, P. Barkovsky, F. Kolesnikov, Father F. Mikhailin, and Deacon M. Antipov. The meeting was attended by I. P. Belsky, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Saratov Region.

On April 3, 1985, in Volgograd, a meeting was held of the clergy of the Volgograd Deanery, which was also headed by Archbishop Pimen. He told the gathering about the Russian Church's peacemaking. Lecturer B. S. Obolikhin read a lecture on the international situation. Then the floor was given to the clerics—participants in the Great Patriotic War. Father Petr Merenov spoke about his personal participation in the war and about his recent trip to Moscow to participate in the meeting of the clergy—veterans of the war.

The meeting was attended by M. K. Prudnikovich, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Volgograd Region.

On April 18, Archbishop Pimen, accompanied by representatives of the Volgograd clergy, visited the Mamai Kurgan and laid a wreath at the Eternal Flame in the Pantheon of Military Glory.

On May 7, Archbishop Pimen and representatives of the clergy of the Saratov Deanery (participants in the Great Patriotic War among them) visited the war memorial in Saratov and laid a wreath there.

On May 9, Victory Day, divine services were conducted in all the churches of the Saratov Diocese. After Divine Liturgy, the rectors of the churches read out the Message from His Holiness Patriarch Pimen and the Holy Synod on the 40th anniversary of Victory. Then a

panikhida was held for the fallen warriors and after it—a thanksgiving moleben with "Many Years" intoned.

That same day, Archbishop Pimen celebrated Divine Liturgy in the Saratov Cathedral Church of the Trinity. After the Liturgy, he presented jubilee patriarchal certificates of merit to the clerics—participants in the Great Patriotic War.

The clergy and believers of the Saratov Diocese with a special emotion met Victory Day, for they remember the crucial battle for Stalingrad, at the banks of the great Volga River.

**Vologda Diocese** On May 8, 1985, Mid-Pentecost, a thanksgiving moleben on the occasion of the 40th anniversary of the Victory of the Soviet people over fascist Germany was held after Divine Liturgy in the cathedral church. It was conducted by Archbishop Mikhail of Vologda and Veliki Ustyug.

On May 10, 1985, Archbishop Mikhail, clergy, members of church councils and numerous parishioners of the city churches gathered in the Vvedenskoe city cemetery, where they laid wreaths at the memorial to the warriors who fell in the battles for their Motherland.

On June 6, a conference of the diocesan clergy, members of executive bodies of parish churches and laity devoted to the 40th anniversary of the Great Victory took place in Vologda under the chairmanship of Archbishop Mikhail.

The Vladyka addressed the gathering with an opening address. He presented jubilee patriarchal certificates of merit to the war veterans who participated in the conference.

Lecturer V. A. Gostintsev made a report on the international situation.

For their active participation in the replenishment of the Soviet Peace Fund, Archbishop Mikhail, Archpriest Nikolai Kulakov, of the Church of the Kazan Icon of the Mother of God in the town of Ustyuzhnia, and many chairpersons of the executive bodies of the churches of the Vologda Diocese were awarded citations of the Regional Peace Committee.

The Conference was attended by V. P. Nikolaev, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vologda Region.

Father YAROSLAV GNYP

**Voronezh Diocese** On May 7, 1985, the eve of the celebrations in honour of the Great Victory, a meeting of the clergy and representatives of the diocesan church councils was held in the Cathedral Church of the Protecting Veil in Voronezh. Representatives of the city public were also present.

Bishop (now archbishop) Mefodiy of Voronezh and Lipetsk congratulated the participants in the meeting on Holy Easter and called upon the believers of the diocese to mark the 40th anniversary of Victory with their active participation in the struggle for peace.

Archimandrite Daniil, Dean of the Protecting Veil Cathedral Church, read a paper on the patriotic service of the Russian Orthodox Church during the Great Patriotic War and in our days.

The retired colonel N. A. Mogilansky shared with the gathering his reminiscences of war years. A participant in the war, Yu. E. Kalashnikov, lecturer of the *Znanie* Society, spoke about the current international situation.



The clergy and laity of the Vologda Diocese laying a wreath at the memorial to the fallen warriors at the Vvedenskoe cemetery in Vologda

The gathering was greeted by M. V. Gubin, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Voronezh Region.

Bishop Mefodiy presented jubilee patriarchal certificates of merit, valuable gifts and flowers to war veterans.

On May 9, Victory Day, after Divine Liturgy in the cathedral church and in all the churches of the Voronezh Diocese, the jubilee Message from His Holiness Patriarch Pimen and the Holy Synod was read out and a thanksgiving prayer was offered up to the Lord God for granting Victory.

1985 is the year of the 400th anniversary of Voronezh and its citizens come to the Memorial

of Glory in Moskovsky Avenue with special feeling of gratitude for a peaceful sky over their heads.

On May 9, Vladyka Mefodiy, accompanied by the clergy, came to the monument to honour the memory of the warriors who fell in the battles for their Motherland with a minute of silence, and to place at the monument baskets with flowers.

On these days in every parish of the diocese, the clergy and laity sacredly honoured the memory of those who won the Victory with their hard and glorious martial feat.

Hieromonk NIKON, secretary of the Diocesan Administration

## Celebration of the 40th Anniversary of Victory in Yugoslavia

A delegation of the Russian Orthodox Church stayed in Yugoslavia from May 7 to 16, 1985, to attend the celebration of the 40th anniversary of Victory in World War II. The delegation was headed by Metropolitan Aleksiy of Kalinin and Kashin and included Archimandrite Viktor, secretary of the Kalinin Diocesan Administration; Archpriest Petr Raina of Moscow, and

A. Egorov, a staff member of the Department of External Church Relations.

The delegation was met at the Belgrade airport by Bishop Daniel of Marcha, a Vicar of the Patriarch German of Serbia, and Archpriest Vasily Tarasiev, Dean of the Russian Orthodox Church Podvorye in Belgrade. Present also were a Counsellor of the USSR Embassy

B. V. Volkov and an Assistant Cultural Attaché Yu. V. Golovaty.

On the day of their arrival members of the delegation paid a courtesy visit to His Holiness Patriarch German of Serbia. In the evening, at the USSR Embassy in Belgrade a grand reception was given on the occasion of the 40th anniversary of Victory. Invited to the reception was His Holiness Patriarch German. The delegation of the Russian Orthodox Church was among the guests.

On May 8, Metropolitan Aleksiy and delegation members in Holy Orders participated in the divine service at the Belgrade Church of St. Mark the Apostle on the occasion of the Patronal Feast, celebrated by His Holiness Patriarch German. In the evening Metropolitan Aleksiy and Archpriest Petr Raina attended the jubilee meeting dedicated to the 40th anniversary of Victory at the "Sava" Centre.

On May 9, in the morning the Russian Orthodox Church delegation laid a wreath at the monument to Soviet warriors fallen during the liberation of Belgrade. Participating in the ceremony was N. N. Rodionov, the USSR Ambassador to the Socialist Federal Republic of Yugoslavia, and members of the embassy staff.

A military parade was held at the Central Square of Belgrade in honour of the 40th anniversary of Victory over fascism. Among honorary guests on the rostrum were Metropolitan Aleksiy of Kalinin and Kashin and Archpriest Petr Raina—participants in the Great Patriotic War. On the same day the delegation visited the grave of the President of the Republic Josip Brož Tito, and laid flowers at the monument to the Soviet delegation headed by S. S. Biryuzov, Marshal of the Soviet Union, which perished in an air crash in 1964.

On May 10, the delegation made a trip to the city of Svetozarevo and laid a wreath at the common grave of 1,170 Soviet warriors fallen during the liberation of Yugoslavia. Metropolitan Aleksiy conducted the Lity for the Dead.

On May 11, the delegation attended Divine Liturgy at the Church of the Russian Podvorye. After the Liturgy a Message from His Holiness Patriarch Pimen and the Holy Synod on the 40th Anniversary of Victory was read out and

the Lity for the warriors killed on the battle field was conducted. In the evening Metropolitan Aleksiy participated in the All-Night Vigil in the Patriarchal Cathedral of St. Michael the Archangel. Patriarch German was assisted by almost all hierarchs of the Serbian Orthodox Church who arrived in the capital for the annual meeting of the Congregation of Bishops.

On May 12, the Sunday of the Samaritan Woman, the Church of St. Sava "on Vračar" was consecrated the construction of which had not been completed because of the war. Divine Liturgy was celebrated in the open air in the presence of many thousands of believers who arrived from different parts of Serbia. After the Liturgy Metropolitan Aleksiy delivered a short address of greeting to His Holiness Patriarch German and conveyed the gifts of the Russian Orthodox Church: an icon-lamp, an altar cross and the eucharistic vessels for the Church of St. Sava. This brought stormy applause of the worshippers.

On May 13, the delegation left for the city of Ilok, the place of a fierce battle in November-December of 1944.

Wreaths were laid at the common grave of 1,044 Soviet soldiers and the Lity for the Dead was conducted. After that the delegation visited the Bodzhany Monastery. The next day the delegation visited the city of Jasenovac, a site of the former concentration camp where some 700,000 Serbs were killed by the Ustashes (Croatian fascists).

On May 15, Metropolitan Aleksiy and the delegation members paid a farewell visit to His Holiness Patriarch German, and met with the Dean and professors of the Orthodox Theological Faculty in Belgrade. In the evening the Dean of the Russian Church Podvorye Archpriest Vasiliy Tarasiev gave a reception in honour of Metropolitan Aleksiy and the delegation members. Present at the reception were staff members of the USSR Embassy, representatives of the governmental institutions, Archbishop Alojz Turk of Belgrade (Roman Catholic Church), Lawoslaw Karderberg, Chairman of the Jewish communities in the Socialist Federal Republic of Yugoslavia, and other officials.

On May 16 the delegation left for homeland



# ORTHODOX SISTER CHURCHES

## **Address by His Holiness Patriarch PIMEN in Response to a Greeting from Metropolitan Damaskinos of Switzerland**

**June 7, 1985**

Your Eminence,

Expressing my cordial gratitude for your warm words of greeting, I would also like to greet you, Secretary of the Secretariat for the Preparation for the Holy and Great Council of the Eastern Orthodox Church, and your companion, Mr. Petros Perdikis, upon the safe arrival in our capital city to inform us about preparations conducted by the Inter-Orthodox Preparatory Commission of the Council and the Third Pre-Council Pan-Orthodox Conference.

I am most grateful to His Holiness Patriarch Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch, my well beloved brother, for the letter conveyed to me by Your Eminence which we shall study with due attention.

During the days of Your Eminence's sojourn within the confines of the Moscow Patriarchate you will have business contacts with Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

Without anticipating the discussions on the range of issues to be covered at the forthcoming meetings, I shall only permit myself to remind that the Russian Orthodox Church takes a most serious attitude to the preparations for the Holy and Great Council. Beginning with the First Pan-Orthodox Conference on Rhodes and ending with the Second Pre-Council Pan-Orthodox Conference, our theologians have been taking an active and responsible part in all the pre-Council meetings. They have prepared reports on all the themes assigned to our Church by the pan-Orthodox conferences.

We follow with great attention the development of the preparations for the Holy and Great Council and shall therefore study your communications with deep interest.

Once again I express my cordial greetings to Your Eminence and, wishing you a pleasant and useful sojourn within the confines of our Church, I invoke God's blessing upon your labours to the glory of Christ and of the One, Holy, Catholic, and Apostolic Church.

## **Visit of Metropolitan Damaskinos of Switzerland**

Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate), Secretary of the Secretariat for the preparation for the Holy and Great Council, stayed in the Soviet Union on official visit from June 7 to 15, 1985. He was accompanied by Archon Petros Perdikis, patron of the Orthodox Centre in Chambesy,

near Geneva (Switzerland). The visit was undertaken in preparation for the Third Pre-Council Pan-Orthodox Conference planned for the autumn of 1986 and for the purpose of clearing up the attitude of the Ancient Oriental Churches to the dialogue with the Orthodox Churches. Metropolitan Damaskinos had previously

paid visits to some Local Orthodox Churches and Ancient Oriental (non-Chalcedonian) Churches.

On June 7, Metropolitan Damaskinos was met at the Moscow Sheremetievo Airport by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. On June 8, the guests visited the Church of the Resurrection of Christ in Sokolniki, and the St. Daniel Monastery where they attended Divine Liturgy in the Church of the Holy Fathers of the Seven Ecumenical Councils. (That same day the consecration took place of the sanctuary of the Protecting Veil side-chapel of the ground-floor church.) The guests visited the Holy Trinity Cathedral of the Monastery and the new premises of the Department of External Church Relations.

Metropolitan Damaskinos paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia and handed him a message from His Holiness Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch. Metropolitan Damaskinos and His Holiness Patriarch Pimen exchanged speeches of greeting (see the address of His Holiness Patriarch Pimen on p. 49).

Ambassador of Greece to the USSR H. E. Ioannis Grigoriadis gave a luncheon in honour of the guests, which was also attended by Metropolitan Filaret of Minsk and Byelorussia; Archbishop Iov of Zaisk, Deputy Head of the Department of External Church Relations; Protopresbyter Vitaliy Borovoi, Deputy Head of the DECR; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Dr. A. S. Buevsky, Executive Secretary of the DECR; G. N. Skobei, staff member of the DECR. In the evening the guests left for Minsk.

On June 9, the Sunday of All Saints, Metropolitan Filaret and Metropolitan Damaskinos concelebrated Divine Liturgy at the Minsk Cathedral Church of the Holy Spirit. Metropolitan Damaskinos addressed the worshippers with a greeting. In the afternoon the guests laid flowers at the Victory Monument, visited

the museum of the Great Patriotic War and the Exhibition of the Economic Achievements of Byelorussia. They had lunch with the clergy of Minsk. In the evening Metropolitan Filaret and Protopresbyter Vitaliy Borovoi had a talk with Metropolitan Damaskinos on the agenda of the forthcoming Pre-Council Conference. Taking part in the talk was Protopresbyter Vitaliy Borovoi. That same evening the guests left for Moscow.

On June 10, a thorough discussion of the themes of the forthcoming conference took place at the Department of External Church Relations. Participating in the talks were Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Protopresbyter Vitaliy Borovoi, Dr. A. S. Buevsky, G. N. Skobei and Protodeacon Vladimir Nazarenko, staff members of the DECR, and others. The discussion was continued at lunch at the residence of the Head of the DECR in Serbiyany Bor.

In the evening the Ambassador of Greece H. E. Ioannis Grigoriadis paid a visit to Metropolitan Damaskinos at the hotel.

In the morning of June 11, the guests were greeted at the Antiochene Church Metochion by Archimandrite Niphon who also gave breakfast at the premises of the representation at which was also the Ambassador of Greece, the Ambassador of the Netherlands H. E. F. van Agt and other officials. After breakfast the guests left for the airport to proceed, in accordance with the itinerary of their stay in our country, on their visit to the representatives of the Georgian Orthodox Church and the Armenian Apostolic Church.

On June 15, Metropolitan Damaskinos visited Moscow for Bucharest.

They were seen off at the airport by Archbishop Platon of Rostov and Yaroslavl, Deputy Head of the Department of External Church Relations, the Ambassador of Greece H. E. Ioannis Grigoriadis, Archimandrite Niphon and other officials.

## At the International Symposium Devoted to Sts. Cyril and Methodius in Sofia

From June 10 to 16, 1985, an international symposium was held in Sofia, Bulgaria, on the theme "The Role and Significance of Sts. Cyril and Methodius for the Spiritual and Cultural Cooperation among the Balkan Peoples in the 9th-19th centuries". It was timed to the 1100th anniversary of the demise of St. Methodius, the

Archbishop of Moravia, Enlightener of the Slavs.

The symposium sponsored by the Bulgarian Orthodox Church was attended by 64 foreign scholars and church workers and an equal number of Bulgarian participants.

Among the participants was a delegation

theological schools of the Moscow Patriarchate led by the MTA Rector, Bishop Aleksandr Dmitrov. Its members included: Archpriest f. Vladimir Sorokin, of the LTA; Archimandrite Palladiy, OTS assistant rector; Hegumen Anton, Secretary of the MTA Council; Archpriest Vladimir Mustafin, LTA Docent; Hegumen Kariy, post-graduate of the Martin Luther University in Halle, GDR; Archpriest Sergiy Vyvaga of the Leningrad Diocese; Hieromonk Mokentiy, LTS instructor; Hieromonk Aleksiyy of the New Valaam Monastery in Finland; D. Medvedev, LTA docent; A. A. Matveyev, S teacher; I. N. Ekonomtsev, MTA lecturer; A. A. Belov, MTS teacher; A. P. Egorov, CR staff member.

The opening ceremony was attended by His Holiness Patriarch Maksim of Bulgaria and members of the Holy Synod of the Bulgarian Orthodox Church. Also present were government officials, representatives of the Bulgarian Academy of Sciences and journalists. The participants were addressed by the Primate of the Bulgarian Church.

Speakers on the first day of the symposium included: Metropolitan Kallinik of Vratsa; Academician Pyotr Dinekov (Bulgaria); Hegumen Platon; Academician Ivan Duychev (Bulgaria); Professor Vasilka Typkova-Zaimova (Bulgaria); Academician Joseph Hamm (Austria); Academician Dimitr Angelov (Bulgaria).

Hegumen Platon presented a report on the theme: "The Works of Sts. Cyril and Methodius in the Context of the Sanctifying Mission of the Church".

On June 12 and 13, the work of the symposium proceeded in three sections—"History", "Literature, Homiletics, Liturgics", "Theology, Philosophy, Culture". The participants heard a

total of more than one hundred papers.

On June 14, there was a visit to the Rila and Bachkovo monasteries.

At the closing session of the symposium on June 15, Bishop Aleksandr of Dmitrov presented a report "Historical Links Between the Russian Orthodox Church and Churches of the Balkans".

A closing speech, which came as a kind of the final communique of the symposium, was made by Professor Todor Sabev, Deputy Chairman of the Preparatory Committee.

Later in the day there was a meeting of the delegation of the theological schools of the Moscow Patriarchate with the corporation of the Sofia Theological Academy named after St. Kliment, the Bishop of Ohrid. During the fraternal discussion wishes were expressed for closer cooperation between the theological schools of the two Churches in the form of joint theological studies and through broader exchanges of lectures, and under- and post-graduate students.

On June 15, in the evening, the delegation attended All-Night Vigil in the St. Nicholas Church Podvorye of the Moscow Patriarchate. Bishop Aleksandr greeted the parishioners and delivered an exhortation. On June 16, the participants attended Divine Liturgy in the Patriarchal Cathedral of St. Aleksandr Nevsky. At the end of the Liturgy, Bishop Aleksandr thanked His Holiness Patriarch Maksim on behalf of the symposium participants for the hospitality and excellent organization of such a representative scholarly forum.

His Holiness Patriarch Maksim of Bulgaria gave a big reception in honour of the participants in the symposium in the People's Palace of Culture named after Lyudmila Zhivkova.



For the Visit of the Head  
of the Evangelical Lutheran Church of Finland,  
Archbishop Dr. John Vikström, to the Soviet Union

Speech  
of His Holiness Patriarch PIMEN  
at the Reception in Honour of Archbishop Dr. John Vikström

June 12, 1985

Beloved brother in the Lord, esteemed Archbishop of Turku  
and Finland, Dr. John Vikström,  
Dear Mrs. Vikström,  
Dear Finnish friends,

Today I have the pleasant opportunity to cordially greet you in the capital city of Moscow as our dear guests.

You, my Lord Archbishop, have been to the Soviet Union on more than one occasion and this is now your second visit to this country as the Primate of the Evangelical Lutheran Church of Finland. Our first meeting took place two years ago, when you were within the confines of our Motherland in connection with the Sixth Theological Conversations between representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

Preparations are now under way for the next, Seventh Theological Conversations. We regard this with profound satisfaction and take it as a testimony of further progress in the fraternal cooperation of our two Churches.

We are hopeful that our successfully continuing dialogue on ecclesiological issues will promote a better understanding by the two sides of their respective stands on the fundamental problems of faith and order and hasten the God-commanded confessional unity (Jn. 17. 21).

I deem it necessary to note that the manifold forms of cooperation between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church rest on mutual Christian love and are characterized by fraternal mutual understanding and confidence. This applies, above all, to our common labours in the World Council of Churches, the Conference of European Churches and in other ecumenical and peace forums. I deem it necessary to note with a sense of deep satisfaction the truly fraternal cooperation between representatives of our Churches in all such cases.

This also applies in full measure to that benevolent attention with which you, my Lord Archbishop, regard the Moscow Patriarchate Parishes in Helsinki.

I feel especially gratified thinking of the accord that has characterized our attitude towards the peacemaking ministry imposed upon us by the Lord, the awareness of our responsibility as religious leaders for saving the sacred gift of life. And I am confident that we shall continue to jointly increase our efforts to promote universal peace and justice, for

translating into life the decisions of the Helsinki Conference on Security and Cooperation in Europe the tenth anniversary of which will be marked by the international public in 1985.

May the Lord of All Goodness crown with success our joint efforts to promote peaceful cooperation and increase friendship and mutual understanding between the peoples of Finland and the Soviet Union.

So once again I would like to greet you, our dear guests, from the bottom of my heart and wish you a pleasant stay in our country.

*The grace of our Lord Jesus Christ be with your spirit. Amen.*  
(Philem. 1. 25).

## Meeting of the EYCE Executive Committee

A regular meeting of the Executive Committee of the Ecumenical Youth Council in Europe was held in the Luwum House Centre in London from June 17 to 22, 1985.

Participating in the meeting on behalf of the Russian Orthodox Church was A. P. Karpenko, student of the Moscow Theological Academy and a member of the EYCE Executive Committee.

The agenda included questions of planning of the 17th General Assembly of the EYCE (October 1985, France), preparations for the 4th European Ecumenical Youth Conference (August 1985, Finland), participation of young Christians and the EYCE delegation in the 12th World

Festival of Youth and Students in Moscow. The activities of the EYCE for the last year were analysed, the question of holding summer youth seminars was discussed as well as cooperation with other organizations within the framework of the International Youth Year, publication of an information booklet on the EYCE and other matters.

On June 19, after the service of worship at the Lambeth Palace the leaders of the EYCE were warmly received by the Archbishop of Canterbury, Dr. Robert Runcie. On June 20, the delegation visited the British Council of Churches and met with the BCC General Secretary, the Rev. Dr. Philip Morgan.

## Visit of a Delegation of the Commission on World Mission and Evangelism

A delegation of the WCC Commission on World Mission and Evangelism (CWME) visited the Soviet Union from May 19 to 28, 1985, at the invitation of the Department of External Church Relations of the Moscow Patriarchate. The delegation was headed by the Director of the Commission Dr. Eugene L. Stockwell and consisted of Archpriest Prof. Ion Bria, Deputy Director of the CWME (Romania); the Rev. Gerhard Linn, a CWME consultant on Eastern Europe (GDR); Mrs. Inge Tranholm-Mikkelsen, a member of the CWME (Denmark) and Mr. Uffe Gjording, a European secretary of the WCC Commission on Inter-Church Aid (Denmark).

While in Moscow the delegation was received by Archbishop Platon and Yaroslavl and Roslavl, Deputy Head of the Department of External Church Relations. Participating in the meeting was Dr. A. S. Buevsky, Executive Secretary of the DECR.

In Leningrad the guests attended divine services in the churches of the city and were received by Metropolitan Antony of Leningrad and Novgorod. They also met with the faculty and students of the Theological Academy.

Upon their arrival in Moscow, on May 24, the Feast of Sts. Cyril and Methodius, Equal to the Apostles, the delegation attended the solemn divine service at the Dormition Church of the Bulgarian Church Metochion. Divine Liturgy was celebrated by Metropolitan Filaret of Moscow and Byelorussia, who exchanged greetings with Dr. E. Stockwell. On the same day

the guests had a meeting in Moscow with the Head of the Department of External Church Relations of the Georgian Orthodox Church, Metropolitan David of Sukhumi and Abkhazia, who gave a reception in their honour. The guests visited the Trinity-St. Sergiy Lavra in Zagorsk where they attended a symposium held at the Moscow Theological Academy and dedicated to the 1100th anniversary of the demise of St. Methodius, Equal to the Apostles, Enlightener of the Slavs.

On May 27, the delegation visited the Publishing Department of the Moscow Patriarchate. On the same day it was received by the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, who gave a luncheon in honour of the guests at his residence in Serebryany Bor. A talk took place during which questions were discussed of further cooperation between the Russian Orthodox Church and the CWME and of the participation of representatives of the Moscow Patriarchate in the preparations for the World Conference on Mission and Evangelization to be held in 1988. Participating in the talk were Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the Department of External Church Relations; Dr. A. S. Buevsky, Executive Secretary of the DECR, and Protodeacon Vladimir Nazarkin and Father Ioann Sviridov, staff members of the DECR.

While in Moscow and Leningrad, the guests got acquainted with the Church life and places of historical interest.

# The XXI Evangelical Kirchentag

The XXI Evangelical Kirchentag (Church Days of the Evangelical Church in Germany) was held in Düsseldorf, FRG, from June 5 to 9, 1985, under the motto: *The earth is the Lord's...* (Ps. 24. 1).

Participating in the Kirchentag events was a delegation of the Russian Orthodox Church which included: Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate (head of the delegation); Bishop Longin of Düsseldorf; Archpriest Pavel Krasnotsvetov, Dean of the St. Nicholas Cathedral Church in Vienna, Austria; A. V. Buyanov, staff member of the Publishing Department; T. A. Volgina, Chief of the English section of *The Journal of the Moscow Patriarchate*; O. V. Ganaba, staff member of the Department of External Church Relations; I. B. Sirota, staff member of the Publishing Department; V. A. Chukalov, staff member of the Department of External Church Relations; Hypodeacon Nikolaus Thon, an interpreter.

The solemn opening of the Kirchentag took place at the Market Square of Düsseldorf on June 5. Speaking at the opening were Preses Gerhard Brandt of the Evangelical Church of the Rhineland; Cardinal Joseph Höffner, Archbishop of Cologne; Klaus Bungert, Oberburgomaster of Düsseldorf; Prime Minister of North Rhine-Westphalia Johann Rau; General Secretary of the WCC Emilio Castro; Prof. Dr. Wolfgang Huber, President of the XXI Kirchentag. At the opening of the Kirchentag services were conducted in 75 Evangelical and Catholic churches of Düsseldorf.

On the following days the Kirchentag continued on the territory of the Düsseldorf In-

ternational Fair, where numerous meetings, discussions and talks were held.

An exhibition on the life and activities of the Russian Orthodox Church displaying photographs, Moscow Patriarchate publications and a church plate was arranged in one of the pavilions of the Düsseldorf Fair.

A great interest was displayed in the exhibition by the participants in the Kirchentag. For instance, it was visited by Oberburgomaster of Düsseldorf K. Bungert; Dr. H. J. Held, President of the Department of External Church Relations of the Evangelical Church in Germany (FRG); the Rev. Hartmut Drewes, Chairman of the WCC Central Committee and prominent figure in the peace movement of the Western Church, and many others.

An exhibition of the Orthodox icons was opened during the Kirchentag days at the Düsseldorf Diocesan Centre. The visitors had opportunity to hear reports on the following themes: "What Orthodoxy Is" (Bishop Longin), "Orthodox Icon" (N. Thon), "What It Means to Be an Orthodox" and "The Russian Orthodox Church and Ecumenism" (Archpriest Pavel Krasnotsvetov), "Forty Years of Peace and Peacemaking Activities of the Russian Orthodox Church" (Archbishop Pitirim), "The Millennium of the Baptism of Russ" (V. A. Chukalov).

On June 8, a grand reception was given at the Diocesan Centre of the Russian Orthodox Church attended by representatives of the leadership of the XXI Kirchentag, land churches, Evangelical, Catholic and Orthodox communities in Düsseldorf, of civil and military authorities.



The closing of the Kirchentag at the Rhine Stadium in Düsseldorf on June 9, 1985. Pantomime on the theme of the defence of the world from nuclear catastrophe

The closing of the Kirchentag took place at the Rhine Stadium of Düsseldorf on June 9. There were presentations by Church leaders from different countries, musical performances and a pantomime on the theme of the defence of the world from nuclear catastrophe.

Among those speaking at the closing of the Kirchentag were the Landesbischof Dr. Eduard Heine, Chairman of the Council of the Evangelical Church in Germany; Prime Minister of North Rhine-Westphalia J. Rau; President of the WCC Mrs. Dr. Marga Bührig; Oberbürgermeister of Düsseldorf K. Bungert; Prof. Dr. Hans Meyer, President of the Central Committee of German Catholics; Dr. Bernhard Pätz, responsible for the Kirchentag activities in the GDR; his deputy the Rev. Mrs. Anne-Marie Schönherr, and others.

The Eucharistic service was conducted by Preses Gerhard Brandt (Düsseldorf), Preses Hendrik Frederick (Namibia), and Prof. Jan Imczik (Poland). Prof. Dr. W. Huber, Presi-

dent of the XXI Kirchentag, delivered an address of greeting.

Preses Helmut Spengler announced the invitation to the XXII Kirchentag which is to take place in Frankfurt on the Main from June 17 to 21, 1987.

After the closing of the Kirchentag the representatives of women and the youth of the Russian Orthodox Church delegation were offered special programmes from June 10 to 12 respectively by the women and youth departments of the Evangelical Church in Germany, which included visits to Stuttgart, Darmstadt, Frankfurt and other cities. Representatives of the Russian Orthodox Church had numerous meetings and talks with the leaders of youth and women's centres of the Evangelical Land Churches. They got acquainted with the work of these centres and spoke about the life of the Russian Orthodox Church, about her ecumenical and peacemaking activities.

## Hope, Unity and Peace—Vital Concerns of the Conference of European Churches

### Peace

The theme of the CEC Consultation in Moscow was "The Dynamics of Hope—Confidence, Disarmament, Peace". It was attended by some 70 representatives from 15 countries of Europe, Asia and from the United States, including clerics-theologians from various Churches and also scholars and public figures taking an active part in the movement for peace and disarmament. In a message to the consultation participants, His Holiness Patriarch Pimen expressed a desire that its outcome would be "the true testimony of the trust of the Churches in the real presence of the Divine forces of goodness and love in human history, of their immutable faith in Christ, Who promised to be with us *always, even unto the end of the world* (Mt. 28. 20)".

The consultation opened with a common prayer of the participants "for a blessing of God to be bestowed upon the forthcoming labours... for the making of a worthy contribution to the cause of strengthening peace, love and confidence among peoples... for the attainment of fraternal accord and unity in serving our neighbours...."

The CPC President, Metropolitan Aleksiy of Tallinn and Estonia said in

his opening address that the hope of the Christian rests on faith and love: "Trust in the peace, that was brought by Christ, helps us overcome the destructive sense of despair. And in this way we learn that setting one's hopes on God can be the source of great strength, enabling us to make a fruitful contribution to the peace movement today. Having gained hope, a Christian also gains an all-embracing love, which is the basis of steadfast confidence. In this love *there is no fear...; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love* (1 Jn. 4. 18).

The CEC secretary for study programmes, Archpriest Prof. D. Popescu, in an introductory lecture dwelled in detail on the theological prerequisites of Christian hope. He stressed that the Holy Trinity is the beginning of all creation. The ideal unity revealed in the interrelations among the Divine Persons of the Holy Trinity is also reflected in the order of the world. Peering into various aspects of life, we discover that everything in the universe is interdependent and no part of the creation can exist independently of the creation as a whole.

However, contrary to the good purpose according to which man together with all of the creation should rise to a communion with his Maker, this man,

blinded by his own egoism, strives for domination over the creation and submits it to destruction. Hatred, violence, wars, inequality—all are the signs of corruption that affects the life of the creation and causes general suffering from discord. But corruption does not violate the unity of the creation. Suffering gives rise to a desire to liberate oneself from the bondage of corruption: in the words of St. Paul the Apostle, *the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God* (Rom. 8. 21).

Through the Body and Blood of Christ the Holy Trinity bestows upon us in the Church the radiance of Trinitarian love, of Divine love which is the only force in the world capable of performing the miracle of transforming hatred and egoism into love.

The Holy Trinity asserts the victory of life over death in the Resurrection of Christ. The Resurrection of Christ which implements people's desire for life eternal, is also the embodiment of the Christian hope for justice and peace.

In a report on the theme "What Churches Can Do to Promote Confidence-Building, Assert Peace and Consolidate Detente" Archbishop Vladimir of Krasnodar and Kuban approached the experience of Christian service from patristic positions. He stresses that war and the vices it entails are sinful, but it is impossible to combat sin by the exertion of human will alone. The time has come when the moral powers of nations have to receive fresh spiritual reinforcement through prayer and repentance. Christ came into this world of death and sin two thousand years ago to introduce into it a power of renovation. Christianity has helped to transform the community of men in the spirit of mercy and love because it gave man a new heart, changed human relations, elevated the spiritual life of an individual, kindled the flame of love and filled man with cordial warmth and light. Christianity had brought the new great idea of the Kingdom of God, thus pointing to eternal peace as the goal of history. Therefore today the Christian Church and every Christian bears a tremendous responsibility for the future of mankind, for its moral condition which can be improved

through the creative efforts of Christians. To restore the grace-giving communion of man with God, we need spiritual revival both at the level of individual and of a Christian community as a whole. Without such Christian revival there can be no brotherly relations among men, there can be no filial conversation with God. Christian revival will strengthen in people faith and love, will bring every individual closer to God and, at the same time, closer to one another. The life of the Christian should be illumined with the light of good works, so that men would glorify our Heavenly Father (Mt. 5. 16).

Prof. Wolfgang Huber (Evangelical Church, FRG) presented a report entitled "The Dynamics of Hope and Peace-making Mission of the Churches" which was based on an analysis of biblical texts and modern theological studies. He stressed that the teaching of Jesus Christ is above all an appeal to hope. The opening words of His Sermon on the Mount proclaim the faithfulness of the Lord to His creation and witness that the ground of hope lies in God. Christian hope is linked with new forms of human social organization in which there would be no violence and freedom would reign supreme, in which people would justly distribute all earthly benefits and preserve nature of God's creation. Peace is the foundation of the community of men. Using the biblical salutation "Peace be unto you" Christians witness that they are the bearers and keepers of a special gift received from God, our Lord Jesus Christ. The concept of "peace" presupposes a life of full value, embracing justice, freedom and love.

The UN Deputy Secretary-General for Disarmament, Mr. Jan Martenson said in his report that military spendings currently run into close upon 60 billion dollars a year, which amounts to more than a million dollars per minute, and during this minute one child dies somewhere in the world of starvation. He noted that since World War II mankind has experienced more than 130 local wars and military conflicts in various parts of the world. Today one nuclear submarine carries warheads with an explosive force that exceeds the explosive force of all armaments used in World War II. Mr. J. Martenson said that at the present time one of the ce

al and most complicated problems facing the international community is armament. He quoted the preamble of the UNESCO Charter saying that peace wars begin in people's minds, it is also in people's minds that the desire of peace should be created.

Concern for the destinies of nations and states was also the keynote of the statement of Mrs. Inga Thorsson, Undersecretary of State (Sweden). She spoke of the current economic crisis and mounting unemployment in the West, the threat of ecological stress and a shortage of resources, especially energy sources, of the depletion of the resources of some raw materials that cannot be replenished. She pointed out that the general malady of the economy is the direct result of the arms race. The current rise of the movement for peace in various countries indicates that people do not want to put up with this situation. Mrs. I. Thorsson appealed to the Christians of Europe to join the peace movement in order to save the European cultural heritage for the future generations.

Prof. A. A. Kutsenkov, Doctor of History (USSR), stressed the topicality of the theme under discussion. He pointed out that today, as never before, people need hope in order not to turn into a herd, doomed to slaughter. What people need is not just blind hope that things will somehow be all right in the end, but a conscious hope that generates willpower, energy and sense of purpose. Speaking of the current international situation, A. A. Kutsenkov noted the Soviet efforts for peace and stressed that a durable peace has been the goal of the Soviet state from the very first days of its existence.

Other speakers at the consultation included the CEC General Secretary,

Dr. Glen Garfield Williams, Canon Raymond Goor who represented the International Committee for European Security and Cooperation; Dr. Ivo Fűr, member of the Council of European Bishops' Conferences (Roman Catholic Church); Friedhelm Solms of the World Council of Churches; Myra Blyth of the Ecumenical Youth Council in Europe; Prof. Alfonso Alvarez Bolado of the "Justice and Peace" Commission; Sh. Chuulunbaator of the Asian Buddhist Conference for Peace and many others.

The reports and communications were discussed at plenary and group sessions.

It was stressed in the final documents of the meeting that Christian hope rests upon the faith in the Triune God. "Having been baptized in the Name of the Holy Trinity, we, Christians, sense a special bond with all living beings as the gift of God, and are aware of the unity of mankind. And, as Christians, we are hopeful that the triumph of life, asserted in the Death and Resurrection of Christ, will help overcome the division due to social, political or ideological differences. The Gospel makes us free from fear and indifference and strengthens our confidence that the Lord chooses us to proclaim His peace."

The fruitful work of the consultation was promoted in a large measure by the excellent conditions provided for the participants by their hosts of the Russian Orthodox Church.

The results of the study consultation in Moscow have been generalized in a book "Dynamic of Hope" published in Geneva in 1984.

Archpriest Prof. VLADIMIR SOROKIN

# On the Way to Unity

In the interim period between its 8th and 9th assemblies, i. e., from 1980 to 1985, the Conference of European Churches was actively concerned with problems related to Christian unity. These theological problems were mainly considered in study consultations, and in 1984 the CEC conducted two special consultations to assess the document on Baptism, Eucharist and Ministry of the Faith and Order Commission of the World Council of Churches.

This document is the result of many years of efforts by theologians of various Churches to produce a common view on the Sacraments of Baptism, Eucharist and Ministry and is an attempt by these Churches to formulate a common stand on this problem. The Churches concerned represent close upon 400 million Christians who "confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the One God, Father, Son, and Holy Spirit" (WCC Constitution).

The aforementioned document is also known as the Lima-82 Document because its final wording was formulated at the Lima session of the Faith and Order Commission in 1982. Before that it had been discussed at the commission sessions in Accra in 1974 and in Bangalore in 1978. At the present time the document is being actively studied at different levels in the WCC member Churches.

The CEC regards as its main ecumenical task "as that of serving the rapprochement of the Churches of Europe, through its practical activities, stimulating a dialogue between the Churches of Eastern and Western Europe and overcoming the confessional isolation of Churches, as well as establishing and actively developing fraternal relations with world, national and regional ecumenical organizations" (Metropolitan Aleksiy of Tallinn and Estonia. "Serving the World—in the Power of the Holy Spirit", *JMP*, 1980, No. 5, p. 55).

The two CEC consultations to assess the Lima Document tried to identify those of its clauses on which there is a common agreement of all the Churches and also to assess the degree of understanding by the European Christians of the theological theses reflected in this document.

The first consultation took place in Bucharest, Romania, from June 25 to 27, 1984, with the main theme: "The Influence of European Philosophy and Way of Thinking on the Adoption of the BEM in Different Ecclesiastical Traditions".

The second consultation took place in Iserlohn, FRG, from December 10 to 15, 1984, its main theme being: "The Influence of Confessional and Ecclesiastical Self-Awareness in the Adoption of the BEM" (*JMP*, 1985, No. 4, p. 66).

Both these consultations were attended by representatives of Orthodox Churches, Roman Catholics, Lutherans, Baptists and Reformed. They discussed how "the spiritual process of reception (acceptance) of this text" should be interpreted. The participants were almost unanimous in the view that the Document on Baptism, Eucharist and Ministry does not represent a "concensus", i. e., it is not the final text of a doctrinal document, but just another

step along the long road to unity. The document is not a new Creed or confession of faith, but it is something more than just object for discussion.

The Lima Document represents a report of the creative search and the work accomplished by the ecumenists. At the same time it points the way which is to be followed in the future, and which is determined not only by the common faith in the One God the Father, and the One Lord Jesus Christ, the Son of God, and the Holy Spirit acting in the Church, but also by the Holy Scriptures, Baptism, Eucharist and ordained Ministry.

It was pointed out that the process of reception takes a long time and for many confessions it involves overcoming certain difficulties. Whereas some Churches regard the comprehensive nature of the Lima Document on their positive side, with difficulties being confined only to details, others regard this comprehensiveness as something alien and only some of the theses as acceptable.

At the consultations in Bucharest and Iserlohn, the participants persistently stressed the need to assess the Lima Document in the light of the Niceno-Constantinopolitan Creed. It was pointed out that the Niceno-Constantinopolitan Creed is accepted by all the WCC member Churches as representing the common "summary" of the doctrine of the early undivided Church and the Apostolic Faith formulated by her. It was also noted that the subject-matter of the mutually acceptable theses cannot be considered in an isolated way, but only in connection with the Apostolic Faith of the Church, because the Niceno-Constantinopolitan Creed is the expression and linking element of the most important aspects of the Apostolic Faith. The participants in the consultations expressed a desire that the Niceno-Constantinopolitan Creed be used more often at divine services in the Churches where it is rarely used. They also recognized as useful a detailed elaboration of the theological theses of this Creed. They indicated as a positive factor in the ecumenical life of the Churches of Europe the common confession of the Niceno-Constantinopolitan Creed by representatives of the Council of European Bishops' Conferences and the Conference of European Churches in Riva del Garda (Northern Italy) in October 1984. There, in the presence of a congregation of many thousands in the Trento Cathedral, representatives of the Roman Catholic Church and CEC member Churches demonstrated their unity in the understanding of the Apostolic Faith through the common confession of the Niceno-Constantinopolitan Creed.

In regard to the problem of Baptism, it was stressed at the consultations that the Lima Document provides though incomplete, but very important definitions of the Sacrament of Baptism, such as: "Baptism is the sign of new life through Jesus Christ. It unites the baptized with Christ and with His people. The New Testament Scriptures and the liturgy of the Church unfold the meaning of Baptism in various images which express the riches of Christ and the gifts of His salvation. These images are sometimes linked with the symbolic uses of water in the Old Testament. [In the New Testament] baptism is participation

rist's death and resurrection (Rom. 6.3-5; 1. 2.12); a washing away of sin (1 Cor. 6.11); a new birth (Jn. 3.5); an enlightenment by Christ (Eph. 5.14); a reclothing by Christ (Gal. 3.27); a renewal by the Spirit (1 Cor. 6.11); the experience of salvation from the bondage of sin (1 Pet. 3.20-21); an exodus from bondage (1 Cor. 10.1-2), and a liberation into a new humanity in which barriers of division between men of sex or race or social status are removed (Gal. 3.27-28; 1 Cor. 12.13). (*Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, WCC, Geneva).

The subject of a special discussion was the problem of Baptism of adults and infants. The Lima Document says: "Both the Baptism of adults and the Baptism of infants take place within the Church as the community of faith. When a person who can answer for himself or herself is baptized, a personal confession of faith will be an integral part of the baptismal service. When an infant is baptized, the personal response will be offered at a later moment in life. In both cases, the baptized person will have to grow in the understanding of faith. For those baptized upon their own confession of faith, there is always the constant requirement of a continuing growth of personal response in faith... Christian nurture is directed to the living out of this confession. All Baptism is celebrated in and declares Christ's faithfulness to death. It has its setting within the life of the Church and, through the witness of the whole Church, points to the faithfulness of God, the ground of all life in faith. Every Baptism the whole congregation reaffirms its faith in God and pledges itself to provide an environment of witness and service. Baptism should, therefore, always be celebrated and developed in the setting of the Christian community".

For some of the Protestant Churches the problem of the baptism of infants is a rather difficult one. Whereas in the Orthodox understanding of it Baptism is the passing away of the old and sinful man and the beginning of a new life in Christ, granted by the Holy Spirit, which attains its fullness in Christmation and Eucharist, for some of the Protestant Churches the understanding of Baptism is noted exclusively in the text of St. Paul's epistle to the Romans (Chap. 6) and is conceived as a process in the spirit of life in Baptism, a life which is characterized as the daily passing away of the old man and a new life in Christ. Special importance is attached

to Confirmation (which in certain sense corresponds to Christmation), and therefore some Churches regard Confirmation as a bridge to the mutual recognition of the Baptism of infants and adults because Confirmation provides the expression of personal response in faith connected with Baptism. The participants in the consultation stressed that Baptism should be understood not only as an intellectual conversion, but as the turning of the entire man to God, which a person of any age is capable of.

The problem of Eucharist also came in for discussion at the consultation in Iserlohn.

The Lima Document says: "The Eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit. Every Christian receives the gift of salvation through communion in the Body and Blood of Christ. In the Eucharistic

Meal, in the eating and drinking of the bread and wine, Christ grants communion with Himself. God Himself acts, giving life to the Body of Christ [the Church] and renewing each member. In accordance with Christ's promise, each baptized member of the body of Christ receives in the Eucharist the assurance of the forgiveness of sins (Mt. 26.28) and the pledge of eternal life (Jn. 6.51-58). ...The words and acts of Christ at the institution of the Eucharist stand at the heart of the celebration; the Eucharistic Meal is the sacrament of the Body and Blood of Christ, the sacrament of His real presence. Christ fulfills in a variety of ways His promise to be always with His own even to the end of the world. But Christ's mode of presence in the Eucharist is unique. Jesus said over the bread and wine of the Eucharist: *This is my body... this is my blood...* What Christ declared is true and this truth is fulfilled every time the Eucharist is celebrated. The Church confesses Christ's real living and active presence in the Eucharist. While Christ's real presence in the Eucharist does not depend on the faith of the individual, all agree that to discern the Body and Blood of Christ, faith is required."

Representatives of various theological traditions and Churches considered the problem of Eucharist in the light of the Apostolic Faith. It was noted, for example, that the Niceno-Constantinopolitan Creed provides the expression of faith as a prerequisite for the celebration of Eucharist and participation therein. The celebration of the Eucharist, as a Commandment of Jesus Christ, is of central importance for the Church, and therefore when Christians celebrate the Eucharist, they are doing what was done at the time of the Apostles. The Eucharist is a Sacrament in which the faithful receive the Body and Blood of the Lord. The whole of the Church, both the living and the departed, are united in this Sacrament. In the celebration of the Eucharist our Lord Jesus Christ and the Holy Spirit act in the word and in the Sacrament. The celebration of the Eucharist is at the same time the preaching of the good News, because in it the word and the Sacrament are combined into one.

In the discussion on the problem of the Eucharist the most difficult point turned out to be that of who has the right to celebrate the Eucharist and how should one interpret Clause 29 of the Lima Document concerning the Eucharist which says:

"In the celebration of the Eucharist, Christ gathers, teaches and nourishes the Church. It is Christ Who invites to the meal and Who presides at it. He is the Shepherd Who leads the people to God, the Prophet Who announces the Word of God, the Priest Who celebrates the mystery of God. In most Churches, this presidency is signified by an ordained minister. The one who presides at the Eucharistic celebration on the name of Christ makes clear that the rite is not the assemblies' own creation or possession; the Eucharist is received as a gift from Christ living in His Church. The minister of the Eucharist is the ambassador who represents the divine initiative and expresses the connection of the local community with other local communities in the universal Church."

The participants in the consultation noted the importance of the assertion that the presence of an ordained minister is required for the celebration of the Holy Eucharist. But as to the vali-

dity and recognition of an ordained minister, different points of view and different understanding of the problem were expressed.

The problem of Ministry proved to be the most difficult and complicated of all. Everyone agreed that there were always ordained ministers in the Church as something indispensable. This is made sufficiently clear in the Lima Document: "In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The Ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church. The Church has never been without persons holding specific authority and responsibility. Jesus chose and sent the disciples to be witnesses of the Kingdom (Mt. 10, 1-18). The Twelve were promised that they would sit on thrones judging the tribes of Israel (Lk. 22, 30). A particular role is attributed to the Twelve within the communities of the first generation. They are witnesses of the Lord's life and resurrection (Acts 1, 21-26). They lead the community in prayer, teaching, the breaking of bread, proclamation and service (Acts 2.42-47; 6.2-6). The very existence of the Twelve and other Apostles shows that, from the beginning, there were differentiated roles in the community".

But in as much as the traditions of Churches rest on a different understanding of the very nature of ministry in the Church, difficulties arise in considering the problem of Apostolic Succession, the ministry of men and women in the Church, the correlation between the hierarchy and the community and many other points.

At the Iserlohn consultation it was suggested that the problem of Ministry be studied in the light of the Apostolic Faith. It was noted that there is a considerable terminological problem caused by the use in different languages of words for "ministry" slightly differing in meaning. If, for example, the Church Slavonic and Russian words for "ministry" denote a special kind of service in the Church, and in the Church alone, in other European languages this particular meaning is not singled out and terms of a general nature are used (ministry, Amt, etc.). This leads to misunderstandings in considering the problem and additional difficulties arise.

Another difficult and complicated problem is that of Apostolic Succession. Many of the Reformed Churches can hardly admit that episcopal ministry possesses historical succession in the sense of the uninterrupted nature of the apostolic teaching and preaching of the Good News. Therefore they do not regard the episcopal ministry as something obligatory and indispensable for the life of the Church. Although they regard this ministry as desirable, but not on the condition that the established tradition of the Roman Catholic and Orthodox Churches should be regarded as the only possible one.

The participants in the consultation devoted much attention to the problem of interrelationship between the ordained ministers and the community. In particular, they discussed in detail Clause 16 of the Lima Document on Ministry which says: "Therefore, ordained ministers must not be autocrats or impersonal functionaries. Although called to exercise wise and loving leadership on the basis of the Word of God,

they are bound to the faithful in interdependence and reciprocity. Only when they seek response and acknowledgement of the community can their authority be protected from distortions of isolation and domination. They manifest and exercise the authority of Christ in the way Christ himself revealed God's authority to the world, by committing their life to community. Christ's authority is unique. *taught them as one having authority [Greek: exousia], and not as the scribes (Mt. 7, 29).*

The examination of the Lima Document at the CEC consultations is taking place in an atmosphere of creative cooperation between theologians of different traditions. Acting in spirit of fraternal dialogue, the participants in these discussions get better understanding of the theological concepts of the other Churches. In the light of the tasks facing Christians today, the Lima Document represents an important theological achievement along the difficult road to Christian unity. The document contains valuable theological reflections which, however, are not sufficient as such for forming a comprehensive notion of the Sacrament of Baptism, the Sacrament of Eucharist or the Sacrament of Ministry. It may well be that these theological consensuses will become with time the integral parts of a comprehensive notion of these Sacraments.

At the present stage of the ecumenical movement the purpose of the Lima Document "to become part of a faithful and sufficient reflection of the common Christian Tradition, the essential elements of Christian communion". In other words this document aims at making each Church to identify her faith in the light of the faith of the early undivided Church alongside the other confessions. And the process of identification does not presuppose obligatory repudiation or alteration of one's own traditional beliefs or convictions. What is called for is a comprehension of one's own traditions in comparison with those of other confessions, an explanation in terms intelligible for human understanding of the truths of the Teaching of Christ, which is unalterably preserved in the Church.

The positive aspect of the CEC consultation is that the participants show their readiness to try to examine the Lima Document in the light of the teaching of the early undivided Church. This examination is of special importance for the Orthodox consciousness because "the best normative pattern for all of us to follow in working out the foundations for the restoration of the lost unity in faith and Church order is the historical experience of preserving brotherly communion (*koinonia*) in unity of faith and organic continuity of the Apostolic Tradition in the grace-endowed and sacramental life of the Early Church in the period of the Ecumenical Councils (the life we all shared before the period of divisions)." (The 10 Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) "ARNOLDSHAIN-X", Kiev, September 25-28, 1984. Theses of the report by Protopresbyter Vitaliy Borovoi: "On the Assessment of the Lima Document on Baptism, Eucharist and Ministry in the Russian Orthodox Church". *JMP*, 1985, No. 2, p. 68).

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# In Memory of Bishop Karapet Ter-Mkrtchian

For the 70th Anniversary of His Demise  
(1866—1915)

A leading figure of the Armenian Apostolic Church, theologian, historian and philologist, Grace Bishop Karapet Ter-Mkrtchian, was born on March 17, 1866, in the village of Tsgna, Nakhichevan Region, Erevan Gubernia (now the village of Chananab in the Nakhichevan Autonomous Soviet Socialist Republic) into a peasant family.

The boy first studied with a village deacon and then went to the parish school where he studied among other subjects the Armenian, Russian and French languages. In 1880, he entered the Theological Academy in Holy Echmiadzin and graduated from it 8 years later with honours. In 1889 he was ordained archdeacon. In 1889, as the best graduate of the Echmiadzin Theological Academy, he was sent together with Gevork Cheorekchian (subsequently Catholicos Gevork VI of All Armenians; 1905-1954) who was a friend of his, to continue theological education in Germany. Giving a blessing to their trip abroad, Catholicos Sarkis I (1885-1891) said that just like the great enlightener inventor of Armenian alphabet, St. Mesrop Mashtots (†440), and father of Armenian history, Movses Horenatsi (†487) brought fame to the Armenian Church by their works, so also his young charges, having received due education, should open up a new era of enlightenment in Armenian Church<sup>1</sup>.

During his five years in Germany Archdeacon Karapet studied at the universities of Göttingen, Halle, Berlin and Marburg under such world-famous scholars as H. Luthard, T. Tsan, Harnack and W. Wundt. He studied theology, philosophy and ancient and modern languages. In 1891, while studying theology in Halle, he attended seminars conducted by Protestant theologians E. Kauch, E. Haupt and F. Loofs. At that time he was doing research on the Paulicians<sup>2</sup>, a heretical Christian sect that had considerable following in Western Armenia in the 7th-9th centuries. For his work "Paulicians in the Byzantine Empire and Similar Heretical Movements in Armenia" the Degree of Doctor of Philosophy was conferred upon him. The Armenian demician N. Ya. Marr pointed out that: "His work made its author famous in the scientific community interested in the history of medieval sects, in particular on the basis of Armenian sources. In this respect his book remains indispensable. It should be noted that the talented church historian, B. M. Melioran-



Bishop Karapet Ter-Mkrtchian

sky, who passed away prematurely, owed to this work his interest in the Old Armenian language."<sup>3</sup>

Having defended his doctoral thesis, Archdeacon Karapet went to Paris to complete his education at Sorbonne. Later on he went to London to do research in its museums. In Marburg, the young scholar was the first among non-Protestant foreign students to receive the Degree of Licentiate of Theology for his thesis "On the Heresy of the Paulicians". The degree was conferred upon him by a special permission of the Minister of Confessions in reply to a Marburg University petition.

In 1894 Archdeacon Karapet studied ancient Armenian manuscripts in the libraries of Venice and Constantinople. In Constantinople, he discovered and studied a manuscript work called *The Book of Letters* ("Grik Tkhtotz") dating back to the time of Catholicos Babken and Catholicos Nerses II (6th century), which he later published in the *Ararat* journal in Echmiadzin<sup>4</sup>.

Archdeacon Karapet returned to his Motherland in September 1894. After the ordination he was raised to the rank of archimandrite, and appointed assistant rector of the Echmiadzin Theological Academy and lecturer in theology and the history of religion. He was also

given the post of the Editor-in-Chief of the *Ararat* journal which he held until 1899.

Catholicos Mkrtich I Khrimian [(1893-1907) for more about him see: *JMP*, No. 9, 1983] in his message of 1907 gave a high appraisal to the scholarly work of *Vardapet* (learned monk, spiritual mentor) Karapet who received this title in 1895.

In 1897 Father Karapet visited Kiev, Moscow and St. Petersburg to get acquainted with the theology of the Russian Church. One should note that on his return from Germany, Archimandrite Karapet showed much interest in improving his knowledge of Russian and did this with great enthusiasm. As Academician N. Ya. Marr pointed out, "he mastered it to perfection". Father Karapet closely followed Church life in Russia by reading specialized journals, and acquainted with it the readers of the journal *Ararat*.<sup>5</sup>

His articles on the life and history of the Russian Orthodox Church appeared in every issue of this journal (see, for example, the issue for March 1897, pp. 112-113).

Father Karapet began cooperating with the *Christian East* ("Khristiansky Vostok") journal in which he wanted to publish theological texts discovered by him in ancient Armenian manuscripts. Thus, the journal carried the original text and a Russian translation of an interesting literary monument—"The journey of Ovanes to Abyssinia".<sup>6</sup> It was translated into Russian by Academician N. Ya. Marr.

From 1899 to 1909 Archimandrite Karapet held the post of Rector of the Echmiadzin Theological Academy. He extended the curriculum by adding several new disciplines, including universal and Armenian canon law, history of modern and ancient philosophy, comparative linguistics, and the history and theory of music.

Father Karapet was loved and acclaimed by many as a fine teacher, preacher, administrator and gifted journalist.

He distinguished himself as a public figure when he was the head of the diocesan administration of the Erevan (1903-1909) and Azerbaijan (Atrpatakan) (1909-1911) dioceses. In this post he did much to put in order diocesan affairs, frequently visiting the most remote areas in order to become acquainted with the spiritual and cultural life of the people and offer all possible assistance to his spiritual children. Of special importance was his selfless peacemaking efforts during the 1905-1906 conflict, which was provoked between Armenians and Muslims. In 1910 the Russian government decorated him with the Order of St. Anne, 2nd Class, for his great contribution to bringing this conflict to a peaceful conclusion.

In 1909, Catholicos Matevos II (1908-19) consecrated Archimandrite Karapet bishop.

The public and administrative work of shop Karapet was vividly described in the book *Bishop Karapet* written by his pupil and close associate Ervand Ter-Minasiants. The publication was timed for the election of the Catholicos (Bishop Karapet was one of the candidates to the throne of the Patriarch and Catholicos of All Armenians). The author of the book quotes a letter by the residents of the city of Tabriz saying: "The Bishop maintained friendly relations with all the Consuls (members of the Diplomatic Corps in the capital of Iran). It was the first time that the Consuls encountered an Armenian Church hierarch with a European education, who commanded great knowledge and was an amiable and reasonable man who could speak with each of them in his own language and without an interpreter."<sup>7</sup> Bishop Karapet had a perfect command of all the modern European languages and knew many ancient tongues.

Not can one fail to mention Bishop Karapet's activities as a reformer of the Armenian Church. In his many articles he came out as an ardent champion of enlightenment, called for reorganizing the organizational structure of the Church and raising the educational and cultural standards of the clergy. His thoughts on all these matters were summed up in his pamphlet "People's Church" (Baku, 1907, in Armenian).

The scholarly contribution of Bishop Karapet enjoys broad recognition among the scientific community. When still in the rank of archimandrite, he conceived the publication of a commented edition of the Bible in Old Armenian. However, he was unable to implement this important work because of a lack of necessary literary sources. But in the course of this work a whole number of obscure Christian literary sources were brought to light. Thus the old unknown Armenian version of *The Book of Chronicles* was discovered which was later published by Prof. G. A. Khalatiants.

In 1907 Archimandrite Karapet published the work of St. Irenaeus of Lyons which he had discovered in an ancient Armenian manuscript and which was published in Leipzig supplemented with a German translation. Scholars knew this book from a reference by the Church historian Eusebius of Caesarea in his *Ecclesiastical History* (V. 26). Following its publication it has been translated into many languages and the Russian translation was done by Professor N. I. Sagarda.<sup>8</sup>

Among other works of Father Karapet special attention should be given to his "Objectives of Timothy Aelurus, the Archbishop of Alexandria, to the Rulings of the Chalcedon Council

Echmiadzin, 1908, in Armenian) prepared for publication in association with Archimandrite Ter-Minasiants of Erevan. The large polemic treatise of Archbishop Timoty Aelarus which had been extant only in an Armenian version, of considerable interest not only for tracing the history of the Monophysite theological thought, but also for the history of the Armenian literature.

Worthy of mention is also a large work by Bishop Karapet called "The History of the Armenian Church". Its first part was brought out in Echmiadzin back in 1908, while the second is still in manuscript form.

In 1914 Bishop Karapet published another of his extensive works (of more than 400 pages) called *The Seal of Faith* (Knik avato) of the Catholic Holy Church accompanied by a foreword and a comprehensive scholarly commentary.

In our time a book about Bishop Karapet has been published in the German Democratic Republic<sup>9</sup>. Its author, Sabina Stefan, is a graduate of the Department of Theology of the Martin Luther University in Halle. She worked on this geographical and bibliographical study under the guidance of Herrmann Goltz, Doctor of Theology. She asserts: "Both in his activities as Bishop of the Armenian Church and in his studies on patristics, His Grace Karapet was an innovator who provided a tremendous contribution to the development of German-Armenian cooperation in theology." The *Echmiadzin* journal of the Armenian Apostolic Church responded to the publication of the book with an article by Vardaped Akop Glitchian—"An Important German Publication About Bishop Karapet Ter-Mkrtchian" (*Echmiadzin*, 1984, February, pp. 43-46).

The *Okumenische Rundschau* journal (FRG, 1984, No. 2) published a positive review of the book by Professor Friedrich Heyer. He pointed out that the development of contacts between Armenian Church circles and German theologians reached a climax in 1888-1894 when Father Karapet Ter-Mkrtchian was studying at German universities and also later when, having returned to his Motherland, he became an outstanding Church writer of his time.

Bishop Karapet died before he reached the age of 50 after a short grave illness and an operation. He passed away in Baku on November 19, 1915.

On this 70th anniversary of his demise one would like to draw special attention to his manifold and extensive activities as scholar and

publicist. He published in excess of 12 works in Armenian and also in German on the history of the Armenian Church, the history of Christianity, on a number of dogmatic problems and is credited for more than 150 scholarly articles that appeared in journals at home and abroad. One of the latest publications which has been timed for the 70th anniversary of his demise is a book entitled "Unpublished Correspondence of Bishop Karapet" (*Echmiadzin*, 1985, No. 6, pp. 44-48).

Bishop Karapet won profound respect of the Armenian people who honour him as a person who was totally devoted to the interests of his Church, who loved his people and served it sincerely and selflessly.

We would like to conclude this short tribute to the archpastor with the words of Archimandrite Ervand Ter-Minasiants, his biographer, who described him as "one of the brightest stars upon the firmament of the Armenian Church"<sup>10</sup>.

## NOTES

<sup>1</sup> Ervand Ter-Minasiants. *Bishop Karapet Ter-Mkrtchian: His Life and Activities. For the Election of the Catholicos*. Moscow, 1911, p. 9 (in Armenian).

<sup>2</sup> Karapet Ter-Mkrtchian. *Die Paulikianer im byzantinischen Kaiserreich und verwandte ketzerische Erscheinungen in Armenien* (Paulicians in the Byzantine Empire and Similar Heretical Movements in Armenia). Leipzig, 1893 (Dissertation in German). An Armenian translation was published by Artashes Abegyan (Jerusalem, 1936).

<sup>3</sup> N. Ya. Marr. "Bishop Karapet. Obituary". *Khristiansky Vostok* (Christian East), 1915, No. 4, p. 226.

<sup>4</sup> *Ararat*, a Holy Echmiadzin monthly, which was printed until 1919.

<sup>5</sup> N. Ya. Marr. *Op. Cit.*, pp. 227-228.

<sup>6</sup> *Khristiansky Vostok* (Christian East), 1914, No. 3, pp. 6-16.

<sup>7</sup> Ervand Ter-Minasiants *Op. cit.*, p. 91.

<sup>8</sup> N. I. Sagarda. "Newly Discovered Work by Bishop Irenaeus of Lyons 'Attestation of Apostolic Preaching'". *Khristianskoe Chtenie* (Christian Reading), 1907, April, May, June.

<sup>9</sup> Sabina Stefan. *Bishop Karapet Ter-Mkrtchian (1866-1915) Materials on Armenian-German scholarly cooperation* (in cooperation with Loretta Khr. Ter-Mkrtchian). Edited and published by H. Goltz. Halle: Martin Luther University, Halle-Wittenberg, 1983, 154 pages with illustrations (*Proceedings*, 37, Vol. 52, in German).

<sup>10</sup> Ervand Ter-Minasiants. *Op. cit.*, p. 101.

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## The Russian Orthodox Church in the Mid-17th Century as Seen by Archdeacon Paul of Aleppo

### The Religious and Moral State of Mid-17th Century Russian Orthodox Society

Alongside prayer, fasting figured most prominently in the people's lives. It has already been noted that Russians fasted daily until 2 or 3 p. m.; moreover, they observed fast very strictly on Wednesdays and Fridays, and the annual fasts. Despite the fact that according to the Church Rule there are more fast days in the year than not, believers also added on special personal fasts. But Lent was the most remarkable one! People prepared carefully for it and began fasting with a firm resolve to effect feats of self-denial, after having asked one another's forgiveness for offences committed voluntarily and involuntarily. The fast was usually observed as follows: on the first two days of the week nothing was eaten at all, on Wednesday, after the Liturgy of the Presanctified Gifts a small amount of cold food (without oil) and stewed fruit was taken, and then nothing more was eaten until Saturday morning; all this time they diligently attended services and engaged at home in feats of prayer.<sup>15</sup>

"All the residents," writes Paul of Aleppo, "during it [the first week of Lent] do not engage in trade, but unswervingly attend services in their [parish] churches. The Tsar's militiamen made the rounds of all the public houses where wine, vodka and other intoxicating drinks are sold and sealed them all, and they remained sealed for the whole of Lent. Woe to him who was seen drunk or with a cup of liquor in his hand! He was stripped naked in the freezing cold and his hands were tied behind his back; an executioner walked behind him, proclaiming the crime committed and whipping him on the shoulders and back with a long lash made of bulls' sinews; as soon as it touched the body blood seeped!"<sup>16</sup> Then such unfortunates were put in prison for some time. The supervision of residents was particularly strict during the first week of Lent, on Wednesdays and Fridays, during Holy Week and Easter Week, "so that people would not become inebriated, otherwise they would be whipped without mercy or pity." During Holy Week people fasted until Thursday evening and then did not eat anything again until Easter Eve.

The Easter festivities were held in peaceful joy and very radiantly. People strove to make Easter Week bright in every way.

Paul of Aleppo notes that wine shops and public houses remained sealed until St. Thomas Sunday, and that this was observed even more strictly during Easter Week than during the first week of Lent. "Equally, throughout the year, too," he says, "public houses normally remain closed from the eve of Sunday to Monday morning, and this is also done on Great Feasts."<sup>17</sup>

The spirit of monastic rule was likewise preserved both in the family and in social life. "In every home", Archdeacon Paul asserted, "there is a vast number of icons adorned with gold, silver and precious stones, and not only inside the homes but on all the doors, and even the gates; this was the case not only with the boyars, but also with the peasants in the villages,<sup>18</sup> for their love of icons and their feasts are very great. They burn a candle before each icon in the morning and the evening; the nobility burn not only candles but special lamps as well."<sup>19</sup>

"What we marvelled at most was their extreme modesty and humility before the poor and their frequent praying from morning to evening before any icon they come across. Every time they see the gleaming crosses of a church from a distance, even if there are ten churches, standing close to each other, they turn to each other and pray, making three bows. This is done not only by men, but even more so by women."<sup>20</sup> Elsewhere the Antiochian guest notes that "all of them have icons displayed on the doors of their homes and shops and in the streets, and anyone entering or leaving turns to them and makes the sign of the Cross.... Likewise over the gates of cities, fortresses and fortifications there is invariably an icon of the Queen of Heaven from within and an icon of the Lord from without in a blocked-up window, and a lamp burns before it night and day... Crosses are also raised on towers. Is this not a blessed countenance? Here the Christian Faith is undoubtedly observed in full purity... *Eis pola* to them! Happy they are!"<sup>21</sup>

The clergy enjoyed particular reverence and respect among believers. Voivodes stand with uncovered heads before hierarchs, not daring to sit even when invited to do so.<sup>22</sup> This reverence was likewise extended to simple rural priests. "Voivodes and officials equally respect and reverence them and, as we were able to see, remove their caps before them.... When a priest walks down a street, people rush up to him, bowing to receive his blessing!"<sup>23</sup>

Continued. For the beginning see JMP, 1985, Nos. 7, 8, 9.

His Holiness Patriarch Nikon enjoyed great respect among the people. Comparing love for the Catholics' attachment to the Pope, Paul of Aleppo asserts that they "heard and learned from all these voivodes, nobles, priests and Muscovites in general, benevolence, kindness, gratitude and great faith with respect to the Patriarch, whose name they incessantly glorify, so it seems that they love him like a father."<sup>24</sup>

In society Orthodox people conducted themselves with humility and deference. "If," writes Paul, "a hierarchy hands something to a layman he bows to him, even if it happens to be a boy or a woman. So too a voivode bows to a boyar, and even the priests bow to women and children. They constantly incline the head to another."<sup>25</sup>

This nation is truly Christian and extremely devout," Paul notes in reference to the custom of Russians anticipating death of receiving Holy Communion and taking monastic vows, "dedicating themselves entirely to God. Not only old men, but also young men and women do this, bequeathing their possessions to monasteries, convents and churches."<sup>26</sup>

Pride was considered the greatest sin and vice among the Russians. Paul of Aleppo speaks of this as follows: "...Pride is totally alien to them, and they hate arrogant people extremely. As we saw and observed — God is our witness — so we behaved ourselves among them like saints, like men dead to the world, renouncing all joys, merriment and joking, reining in most perfect morality, albeit out of duty, not voluntarily."<sup>27</sup>

Paul of Aleppo notes bribery and extortion among the other vices subject to severe punishment. For example, a former voivode of the town of Putivl was a boyar guilty of these crimes. Because of him two Eastern hierarchs died in Putivl of starvation, cold and disease. Following an inquest the voivode and his associates were submitted to torture and execution "to the edification of others."<sup>28</sup> An instructive incident occurred before the arrival of the Antiochian guests. A certain boyar, having received a large bribe in a region where he had been sent to call people for compulsory military service, began petitioning the Tsar that he be exempted from participation in the campaign. When he learned the truth of the matter, Aleksei Mikhailovich killed him with his own right in the Boyar Duma.<sup>29</sup> The moral impact of such acts hardly needs to be elaborated upon.

"We have noticed," Paul writes, "that they are executed without mercy for four crimes: treason, murder, sacrilege and rape of virgins... We saw one beheaded on the block... these had murdered their masters. We saw a man burned in a house built especially for him in a square... he had set fire to the house of his master. Heretics are invariably burned at the stake... those who revile the Tsar also never escape execution, as we witnessed." A jeweller who had been caught with a fake was punished by having the fake melted and poured into his mouth: "this is a well-known strict law". Thieves were disgraced, flogged and imprisoned. Deserters were hanged and imprisoned following severe beatings. "Woe to him who has committed a crime, be he rich or poor! No intercession or bribery is of avail for him: the offender is given a fair trial... no

kings have exercised such strictness as exists among these people."<sup>30</sup>

Such virtues as Christian love, charity and hospitality to strangers were valued highly. In the notes of Paul of Aleppo one comes across many touching examples of these virtues<sup>31</sup> in a wide range of people.<sup>32</sup>

During times of national calamities, such as the plague of 1654, the first unanimous impulse of the Orthodox was repentance, cleansing of sins, redoubled zeal in prayer and fasting. In Kolomna, where Patriarch Macarius of Antioch was staying at the time, officials and leading citizens came to him requesting his blessing upon a week's strict fast. But the Patriarch gave his blessing for only three days. "The voivode ordered that animals be not slaughtered and public houses be not opened for three days... Everyone fasted strictly during these three days, taking nothing before the ninth hour, and, vying with one another, rushed to church services with complete reverence and fear, even small children."<sup>33</sup>

There were innumerable shrines<sup>34</sup> and relics in the Russian Church at that time, especially in the cathedrals of the Moscow Kremlin. Paul of Aleppo enumerates the most remarkable of them in his book. At his request Patriarch Macarius asked Patriarch Nikon whether they had a list of all the shrines. Patriarch Nikon replied that there was such a list but that it was kept in the Tsar's treasury.<sup>35</sup> Kept majestically in the Cathedral of the Dormition was the Robe of Our Lord Jesus Christ, which reposed in a golden box inside a gilded reliquary which, in turn, was placed in a shrine in a latticed chapel to the right of the western doors of the Cathedral of the Dormition. "The Robe was of fine dark-coloured linen and it amazed everyone with its brilliance and sanctity."<sup>36</sup> The belief of the Russians in shrines, Archdeacon Paul notes, is indescribable.<sup>37</sup>

Given such piety of the believers, strictness of morals and severity of punishments for misdeeds, the Russian Orthodox clergy naturally endeavoured to be worthy. The nationwide respect for the clergy among the Russians was based not only on reverence for the rank as such, but was reinforced by the actual spirituality and moral heights of the representatives of the clergy.

The spirituality of the Russian priest was one of the sources which nourished and strengthened faith. Secular priests and deacons always appeared before people only in the religious robes particular to their rank and degree; even their wives had distinguishing features about their dress, which will be dealt with later. Monks always wore their habits—the mantle and epanokamelaukion. As to hierarchs, according to Paul of Aleppo, none of the laity were supposed to see them robed other than in their hierarchal mantle.<sup>38</sup>

Clergymen conducted themselves with particular reverence in the sanctuary during services. "Know that in this country," Archdeacon Paul writes, "Liturgy is celebrated with the deepest reverence, with awe and respect for the shrine... Each time the deacon says the *ekmene* and enters the sanctuary, he makes three bows before the altar, kisses it, and bows to the hierarch or priest." Likewise after a priest consumed the Holy Gifts and removed his vestments, he made three prostrations before the altar and lifting the altar cloth, kissed the altar

and only then left. "In this land of the Muscovites it is the practice to place nothing at all on the altar, even the Liturgicon—nothing, except the Gospel and Cross. We were very careful not to place either the trikerion or the napkin, or touch it with our hands, etc."<sup>39</sup>

Russian priests were genuine, good pastors of their flock, who literally laid down their lives for their friends. During the baleful plague epidemic, when many inhabitants ran away from the infected areas to escape horrible deaths, all the clergymen remained at their posts. Paul of Aleppo does not even mention anyone trying to leave his parish. Leading processions around towns and villages with the relics of saints and icons, constantly blessing water, imposing fasts upon themselves, and resorting to intense prayer, the Russian pastors did everything to save their flock. Paul of Aleppo, who saw all this with his own eyes in the environs of the town of Kolomna in the autumn of 1654, writes: "The calamity became still more gruelling and severe, and the death rate rose to the extreme. There was no one to bury the dead. They piled several bodies one on top of the other into the same hole... Many priests died, so the sick began to be brought on carts to the churches, so that the priests could hear their confessions and administer Holy Communion. The priest could not leave the church and remained there the entire day in his phelonion and epitrachelion, waiting for the sick. He never had time enough to look after all of them, so some remained outside in the cold for two or three days... All seven priests of the cathedral church here and six deacons died, an archpriest and his sons, also priests, among them as well as their children and his entire household. Thus many urban and rural churches, including the cathedral church of the town of Kolomna, were bereft of divine services for a long time, since there was no one to take the place of the many clergymen who had died..."<sup>40</sup>

Upon orders from the Patriarch, it was made incumbent upon priests and deacons to educate and train their sons in such a way that they would definitely become priests and deacons.<sup>41</sup>

Every effort was taken to preserve the clergy in perfect purity and protect them from all manner of suspicion and temptation. This was particularly manifest with regard to widowed clergymen. Archdeacon Paul asserts that the Patriarchs of the Russian Church and the diocesan hierarchs did not allow a widowed priest to celebrate Liturgy, until he took monastic vows in some monastery and spent several years there, in order, as they figured, to kill all his dreams—they prayed for him and then gave him permission to celebrate Liturgy, and after many solicitations at that. However, the new Patriarch, Nikon, loving the Greek rituals as he did, discarded this custom, although he did not allow a widowed priest to continue living in the city, permitting him to celebrate Liturgy as a monk in a monastery.<sup>42</sup>

Remarriage for clergymen was out of the question, and the isolated instances thereof were strictly punished. While in the Trinity-St. Sergiy Lavra, the Antiochian guests saw a wooden doorless cell with just one aperture for inspection, which had been built on orders from Patriarch Nikon for three deacons who had been widowed and had married a second time. The unfortunates were kept there without food. At

the request of Patriarch Macarius, Patriarch Nikon had them released.<sup>43</sup>

Much attention in the society of that time was paid to an incident with the Cellarer of the Trinity-St. Sergiy Lavra, who occupied a very high position, for, according to Paul of Aleppo, "people in this country consider that persons to be the rulers—the Tsar, the Patriarch and the Cellarer of the Trinity-St. Sergiy Lavra. The cellarer had been proven guilty of "taking bribes from the rich militiamen of the monastery so that they would not have to go on campaign, and of sending poor people instead of them." Patriarch Nikon dismissed and appointed him to a distant monastery, and appointed his place as cellarer Archdeacon Arseniy Stanhanov,<sup>44</sup> who, as is known, had travelled twice to the East for ancient manuscripts, holy objects, etc., and in Aleppo had met Patriarch Macarius and Archdeacon Paul.

It should be pointed out that the high morality of the Russian clergy and their great prestige in mid-17th century Orthodox society is chiefly the merit of His Holiness Patriarch Nikon. Through very strict measures Patriarch Nikon worked systematically throughout his reign over the Church to reach the proper spiritual and moral purity of the servants of the Throne of God. Paul of Aleppo provides much evidence to the effect. We shall adduce a general statement on this score. "He withdrew from God and incurred His wrath who committed a misdeed or an offence before the Patriarch, by becoming inebriated or being lax about prayer, for the Patriarch immediately had such a person incarcerated. Formerly the Siberian monasteries had been empty, but Nikon during his reign filled them with ill-starred hegumen priests and monks. If a priest committed an offence, the Patriarch immediately took off the offender's cap, signifying that he was rocked. At times he himself would take pity on him and forgive him, but would not accept solicitations on anyone's behalf; moreover, no one dared to intercede except the Tsar."<sup>45</sup>

The Tsar far from always considered it possible for him to interfere in such cases. We know, for instance, that once, while the Antiochian guests were staying at the Monastery of St. Savva Storozhevo, a certain Eastern deacon, exiled to this monastery and banned from participating in services, begged Aleksei Mikhailovich to have him ban lifted and allow him to officiate, the Tsar refused saying: "I am afraid that Patriarch Nikon will hand me his crozier and say: 'It is I and shepherd monks and priests, I do not contradict your power over the nobility and people, why then do you impede me as regards monks and priests?'"<sup>46</sup> This remark by Aleksei Mikhailovich, which Paul of Aleppo himself heard, characterizes the relationship between the Tsar's and the Patriarch's authority at the time.

Paul of Aleppo describes the clothes of various degrees of the clergy colourfully and in great detail.

Priests and deacons wore long wide garments of green or brown cloth or of coloured angora wool with glazed or gilded silver buttons on the neck down to the feet, with fastenings of twisted silk. "The collar of the garment is of cloth or wool, a pyaden\* in width, it tu

\* Pyad, pyaden—a measure of length: the distance from the thumb to the middle finger or index finger.

and covers the neck, reaching the lower of the chest; it hangs freely, in the way epitachelion is worn... The dresses of the deacons and priests are similar, so people might know that they are wives of clergymen. The archpriest makes this collar of a heavier material so that people might tell apart. They wear high cloth caps, but throughout the service and before a hierarchy stand with head uncovered."<sup>47</sup> Elsewhere in the book by Paul of Aleppo we learn that the turn-down collar of the single-breasted kaftans of the clergy was also of silk embroidered velvet, "as though covered with velvet." On top of these coloured single-breasted kaftans, which can be likened to cassocks, laymen sometimes wore "a loose-fitting outer garment with large sleeves, straight, but not open in the front" [cassock?]. "Rich archpriests wore caps of green, red and black velvet, and the rest from cloth; worn under these caps were smaller caps of red cloth quilted with fine silk" [skufia?], with a cap-band of pink material. "Such too is the clothing of deacons. The wives of clergymen dress likewise... apart from them no one wears such garments as such caps."<sup>48</sup>

In the Ukraine priests stood out for their high caps "with fur trimming", the rich ones wore "velvet caps with sable fur". In addition, archpriests "wore a cloth cap with a cross", the wealthy priests—a velvet one, but properly without a cross.<sup>49</sup>

The footwear of the clergy, as, incidentally, all the gentry, were green, red or blue morocco-leather boots, which were constantly being imported by Persian merchants in large quantities.

The liturgical vestments of the clergy were the same as today, only none of the priests had pectoral crosses.\* Paul of Aleppo does not mention ecclesiastical awards at all. Archpriests were distinguished only by the details of everyday dress. In keeping with the custom of respectable people of the time, priests and monks always walked with a staff.

Monks wore habits which differed greatly from that of the secular clergy. Monks in Russia wore black cloth cassocks with wide sleeves, and, under them, cassocks with narrow sleeves, chiefly of green cloth, "the shirts and coats are made from green coarse calico, which was brought to them by the Persians."<sup>50</sup> Prior to the arrival of Patriarch Macarius monks' kamelaukions were knitted from wool and sown to the skufias, without a firm base; they hung far down over the eyes and ears. Monks wore woollen mantles and, under their clothing—amans. \*\* Nuns dressed similarly.

In the Ukraine monks wore black cloth caps named "with artificial fur made from wool

and resembling velvet". "Their crapes\* are very large; they come down over the eyes and are buttoned under the chin. When... monks uncover the head the cap remains hanging on the back, as is the custom with the Capuchines, only it is nicer-looking than theirs or that of the Jesuits; incidentally their habits and mantles are similar."<sup>51</sup>

The habit of hierarchs consisted of a coloured (usually green) cassock with long narrow sleeves from damask decorated with sable fur. Such was their usual attire. Worn on the head was a cloth skufiya with black fur, and above it—a large black epanokamelaukion.<sup>52</sup>

When he met Patriarch Nikon for the first time, Patriarch Nikon was robed "in a mantle from green patterned velvet with the "Tables of the Law" (Skrizhali) \*\* in red velvet, in the centre of which there is an image of Cherubim made of gold and pearls and with "Fountains" (Istochniki) \*\*\* of white galloon with a red stripe in the middle." On his head there was a richly embroidered white epanokamelaukion. After the exchange of greetings, Patriarch Nikon proceeded to his inner chambers and emerged in different, "every-day" attire, which consisted of a purple mantle of velvet, and, underneath it, instead of the green a red velvet habit, "in keeping with their custom".<sup>53</sup>

On the mantles of the diocesan hierarchs, the "Tables of the Law" had images of those saints or feasts to which their cathedral church was dedicated. In tending to their daily affairs Russian hierarchs invariably wore a panagia, while during services a panagia was not normally worn over the episcopal vestments.<sup>54</sup> In the Ukraine the hierarchs, including Metropolitan Silvestr (Kossov) of Kiev, wore a pectoral cross instead of a panagia.<sup>55</sup>

The book by Paul of Aleppo contains valuable information about the life and work of His Holiness Patriarch Nikon. Admittedly, it is conflicting and scattered throughout the text, which was probably due to the author's second editing of *The Journey...* during Paul of Aleppo's sojourn in Russia in 1666-1667 in connection with the trial of Patriarch Nikon. Nevertheless, these testimonies of Archdeacon Paul enable us to recreate a live image of Patriarch Nikon as he was seen by contemporaries.

In his character, his views and way of life, His Holiness Patriarch Nikon epitomized above all the spirit which predominated in the Russian Church. Coming from a peasant family from the very midst of common people, having gone through the great school of hard monastic feats, and remaining a strict ascetic right up to his death, Patriarch Nikon genuinely embodied the spirit of the Russian Orthodox society of those

The wearing of a pectoral cross in the Russian Church by all priests from the day of ordination was introduced during the reign of Emperor I. In the Orthodox East the pectoral cross is to this day a reward to a deserving priest; the priests are called "staurophors", from the Greek for "cross-bearers".

\* A part of a monk's habit in the form of a triangular cloth with the instruments of the Lord's Passion worked into it and the inscription "I bear the wounds of the Lord upon my body" which is kept on the back of the wearer

by four cords. It also symbolizes readiness to take up the burden of Patriarchal authority and to suffer crucifixion together with Christ for the flock.

\* A covering on the kamelaukion from light cloth, now more often called basting.

\*\* Squares of velvet at neck and foot typifying the Old and New Testament, where the ministers of God should draw their doctrine.

\*\*\* The "Fountains" are ribbons sewn horizontally round the Mantle, and represent the streams of teaching which flow from the mouth of hierarch wearing the Mantle.

times, the spirit of strict monastic piety and decorum. He not only possessed the qualities and features particular to this spirit, but with all his inherent energy and authoritativeness, he furthered its greater consolidation and spread in the Russian Church.

Confirming the available historical facts about the life of Nikon among them the fact that, upon being elected Patriarch, he had stipulated that in matters of spiritual life the Tsar and the people unswervingly obey him as their father and pastor, Paul of Aleppo attests to the singular authoritativeness of Patriarch Nikon as follows<sup>56</sup>: "When he became Patriarch he immediately exiled to Siberia, to be incarcerated, three archpriests with their wives and children... When this occurred, peace was established, for all began to fear Nikon. To this day he is a great tyrant towards the hierarchs, archimandrites and the entire clergy, and even towards state officials. He accepts no intercessions at all. It was he who had the Bishop of Kolomna incarcerated and then consecrated another to take his place. If he hears of a misdemeanour, or even intoxication, he immediately has the offender cast into prison: for his streltsy constantly roam the city, and as soon as they see a priest or monk in a drunken state, they arrest and subject him to all manner of humiliation. Because of this we saw prisons filled with people who were in a most wretched state, being shackled by heavy chains about the neck and with their feet in large stocks. In the past the boyars used to enter the Patriarch's chambers without being announced by the door-keeper: the Patriarch rose to meet them and saw them to the door when they left. Now, however, as we saw with our own eyes, the ministers of the Tsar and his retainers sit for a long time outside, till Nikon permits them to enter. They enter with extreme timidity and awe, and remain standing all through the audience, and Nikon does not rise when they leave."<sup>57</sup> The love of the Tsar and Tsarina for him is indescribable."

Paul of Aleppo describes graphically the business qualities of Patriarch Nikon. When the Tsar left on a campaign in 1655, Patriarch Nikon was appointed "supervisor" of state affairs, and he was feared "more than the Tsar". Princes and boyars reported to him daily on matters entrusted to them, concerning which he answered immediately and told them what should be done and how. Here Paul notes that "thanks to his perspicacity and knowledge" Patriarch Nikon "is astute in all spheres of spiritual, state and worldly affairs."

His Holiness Nikon "never missed services in church, attending Liturgy and Vespers three times during the day and at night. When entering and leaving (church) many handed him petitions... concerning their circumstances and affairs".<sup>58</sup>

A unique apotheosis of the spiritual authority and majesty of His Holiness Nikon as Patriarch of All Russia was the solemn ceremony held to see Tsar Aleksei Mikhailovich off to a campaign on the second Sunday of Lent in 1655. Describing it in detail, Paul of Aleppo pays particular attention to the farewell speech which Patriarch Nikon made before the Tsar, the nobles, the troops and the entire people. "Then Patriarch Nikon stood before the Tsar and raised his voice, invoking God's blessing on the Tsar in a magnificent introduction, with examples and sayings taken from the ancients: just as God granted

Moses victory over Pharaoh, etc., and from modern history: Constantine's victory over Maxianus and Maxentius, etc., and he spoke a great deal in the same vein, his finely worded speech flowing consistently and unhurriedly. When he hesitated or erred, he took his time collecting his thoughts; there was no one to contradict him or express disapproval, but all listened to his address quietly and attentively, especially the Tsar, who stood meekly and silently with his arms crossed on his chest and his head bowed, like a poor man or servant before his master. What a great wonder we were seeing! The Tsar standing with bare head, while Patriarch wore his mitre! Just imagine, the former was standing with his arms crossed, while the latter was orating and gesticulating before him; the former with head lowered in silence, the latter, preaching, inclined his head in his mitre; the former as though a slave, the latter his master. What a spectacle this was for us! We thank the Most High God... that we have seen these wondrous, astounding things!"<sup>59</sup> Then Patriarch Nikon blessed Aleksei Mikhailovich, they kissed each other, and the farewell ceremony began, so colourfully described by Paul of Aleppo.

This event was the apogee of the majesty and spiritual authority which the Russian Orthodox Church attained in the mid-17th century. Subsequently this did not exist, as relations between Aleksei Mikhailovich and Patriarch Nikon began to worsen irrevocably. Therefore, in the additional eyewitness description we have an extremely rare testimony of an event which symbolized the social might of the Russian Orthodox Church at the moment of its highest upswing.

On the other hand, this description by Paul of Aleppo provides a good idea of how Patriarch Nikon preached. He loved to preach, and frequently delivered sermons. They were not for their deliberateness, abundance of reference to Holy Scripture and Tradition, to the words of the Holy Fathers and Teachers of the Church and examples taken from history. They were eloquent, deep in content and very diffuse. Paul of Aleppo frequently mentions the Russian Patriarch's sermons in his book.

His Holiness Nikon served with singular reverence, decorum and concentration. His ephesians and readings were notable for their distinctness and precision and were made in a pleasing, quiet and low voice as was customary in Russian churches in general. A special discipline was observed at his services. Paul writes: "Woe to anyone who coughs, blows his nose or spits at this time, for the Patriarch deals severely with such people, which is why people kept amazingly calm and quiet, despite the fact that the church is constantly filled to capacity with men, women and children."<sup>60</sup>

In his personal life Patriarch Nikon was very modest, his clothes were simple and as for food he was a strict faster. However, at services he considered the richest and most beautiful vestments necessary for the honour of the patriarchal dignity<sup>61</sup>, and kept a lavish table for guests, particularly on feast days.

Patriarch Nikon was an unusually generous and gracious host, and in private had a good sense of humour, was sociable, attentive and a pleasant interlocutor<sup>62</sup>, and humbly accepted criticisms of Patriarch Makarios of Antioch readily corrected much in his not always correct customs.



Festival procession on the Cathedral Square in the Kremlin. A miniature from *Kniga ob izbrani tsarstve* ("The Book About the Inauguration of the Tsar"), 1672-1673

Patriarch Nikon's banquets a table was set for the poor, blind and maimed, to whom he respectfully served food and himself; then he went round the poor, kissing and drying their feet with his own hands, and kissing them." The guests from Antioch felt squeamish upon seeing this<sup>63</sup>, but they did not but give the Patriarch credit for his hypocritical love for the unfortunate.<sup>64</sup> This of Patriarch Nikon's for the people was known to all and probably prompted Stepan Rakitsky to try to induce His Holiness Nikon to flee and join the insurgents when he was exiled to the Monastery of St. Ferapont. Patriarch Nikon did not, and could not, accept their proposals, but the fact that they were made in bespeaks a great deal.<sup>65</sup>

Patriarch Nikon greatly favoured the Greek Fathers and revered the authority of the early Fathers of the Church. When Patriarch Nikon insisted that Catholics could be baptized a second time, alluding to the witnesses of the Greek Fathers, Patriarch Nikon said: "I am a Russian, the son of a Russian, but my convictions and my faith are Greek", which meant—though we are accustomed to doing things our own way, since the Greek Fathers teach otherwise, we will act in accordance with their teaching. Moreover, many an Bishop confirmed: "The light of faith... come to us from the countries of the East."<sup>66</sup> According to the description of Archdeacon of Aleppo, His Holiness Patriarch Nikon of Moscow and All Russia, one of the most distinguished bishops of the Russian Church, rises before our eyes as a robust and healthy man, with tremendous will, energetic, authoritative, well educated and erudite; a fine preacher and a true father of his spiritual lambs; a strict ascetic, but a man with a lively and generous nature,

who loved his people and was loved by the majority of the people, from whose midst he himself had come; perhaps too curt and irascible, but who also knew the state of profound prayerful silence, meditation and weeping; proud, yet capable of genuine humility, endowed with great intelligence, artistic taste and administrative, organizational and many other abilities, thrifty, and enthusiastic.

Patriarch Nikon owed everything valuable in his character and personality, his entire education, spiritual upbringing and skills, apart from God's gifts, to Russian Orthodox monasticism, whose many-year school he went through himself.

The notes of Paul of Aleppo give a definite idea of Russian monasticism and asceticism.

In the Ukraine, in Kiev, the Antiochene guests were astounded above all by the Kiev-Pechery Monastery, known the world over for its history, its early ascetics and its shrines in the Near and Far caves, which Paul of Aleppo describes with great spiritual emotion. He notes several times that the intercession and prayers of the early saints helped those living at his time. The travellers were struck especially by the cells of the Kiev Pechery monks "with their fine glass windows, which give abundant light from all four sides.... Each cell contains three rooms.... The cells are adorned with drawings and paintings and magnificent images, and are supplied with tables and long benches... and hearths with beautifully painted tiles. There are fine rooms with estimable and precious books. Each cell boasts all manner of decoration, is beautiful, gracious and neat, gladdening the heart of the person entering it and enhancing the lives of its occupants. Outside the cells there are lovely flowerbeds bordered... by graceful railing."

There were some 500 monks in this monastery, but the majority had died from the plague; only 200 were left when Patriarch Makarios visited them. "They appeared very kindly and neat, with clear faces, always dressed in woollen mantles, humble, quiet, extremely abstemious and chaste. Each had a rosary in his hand. As to their food, they eat only once a day. From cell to church—such is their whole life."<sup>67</sup>

Paul of Aleppo goes on to note that among the superiors of the Kiev monasteries "there are scholars, experts on law and orators who know logic and philosophy and are engaged in the study of profound questions."<sup>68</sup>

A very pleasant impression was made on the Eastern guests by the nuns of the Kiev Convent of the Ascension. Paul writes that the majority of them belong to prominent Polish families. There were between 50 and 60 of them. "Their faces are like the sun. They wear black woollen mantles which reach down to the ground. Men may not enter their cells at all." They "sang and read in pleasant chants and tender voices, touching the heart and causing tears. It was a soul-moving singing, surpassing by far the singing of men.... All of them can read, are familiar with philosophy and logic, and are engaged in writing essays." "They have many young girls...., being trained for nunhood, for a large part of them are orphans."<sup>69</sup>

Paul of Aleppo noted the high level of education and literacy of Ukrainians in general. "All of them, with few exceptions, even most of their wives and daughters, can read and write, and know the order of church services and chants; furthermore, the priests teach orphans and do not leave them ignorant," the traveller from Aleppo writes.<sup>70</sup>

The Kiev scholarly monks had at their disposal a fine printing house, "which served this country," writes Archdeacon Paul. "It turns out all their ecclesiastical books in a magnificent print of different types and colours, as well as illustrations on large leaves, the sights of countries, icons of saints, scholarly works, etc." "In keeping with the custom of the patriarchs", the Eastern guests had printed there a quantity of certificates for the absolution of sins in three sizes: full leaf for the nobles, medium for the commoners and small ones for women."<sup>71</sup>

According to Paul of Aleppo, Patriarch Nikon and Aleksei Mikhailovich were very fond of Ukrainian church singing, and praised the art of Ukrainian craftsmen and the erudition of Ukrainian monks. Patriarch Nikon built his Valдай Monastery of the Iveron Icon of the Mother of God for Ukrainian and Byelorussian monks and populated it with them. Also sent to the Moscow Convent of St. Savva were some 300 Ukrainian nuns from the city of Vilna (which the Russians had taken) and various regions of Byelorussia; at this convent they retained their Rule and their administration.<sup>72</sup>

The literacy and erudition of Ukrainian monks were one of the reasons why in the mid-17th century and subsequently they began exerting great influence on ecclesiastical affairs in the state of Moscow.

All this information provided by Paul of Aleppo gives a certain idea of what the Ukrainian tradition, which vigorously blended in with the current of Russian spiritual life, involved.

Unlike Ukrainian monasticism, Russian monasticism possessed its own specific features. After visiting the Khutyn Monastery of St. Var-

laam, Paul writes in spiritual exultation that the large part of its monks "are famous for virtue and sanctity: we saw with our own eyes the iron chains which some of them have worn round their bodies for 40 years. They do not change their shifts and gowns until they are completely on them. Amazing! They gave a musky odor. How happy, blessed and fortunate they are! May God make us their associates. We give thanks to the Most High, Who deems us worthy to see such saints in our day. Precisely this concentration on the inner "struggle", spiritual feats which furthered communion with God, in the spirit of the early theologians, asceticism of the Holy Fathers, was the distinguishing feature of Russian asceticism. Paul of Aleppo aptly noted the external manifestation of this distinguishing feature and noted the number of times. Such is the essence, the foundation of Russian monasticism.

Once Patriarch Makarios asked Patriarch Nikon "about the number of monasteries and convents in the state of Moscow. He replied: 'three thousand, not counting those in the deserts of the Cossacks,' and added: 'In this country there are three very rich monasteries, the fortresses of the Tsar,' the first and the most influential is the Trinity-St. Sergii Monastery, the second is the Monastery of St. Kirill on the Beloe Ozero and the third is the Solovetsky Monastery."<sup>75</sup> Considering that the spirit of monastic piety in these most famous monasteries as well as in the other Russian cloisters was generally the same as in the Khutyn Monastery of St. Varlaam, one may imagine the tremendous spiritual influence they exerted on Russian Orthodox society as a whole.

Tsars, patriarchs, princes and boyars, and secular clergy used to travel to monasteries, especially famous ones, to pray, to go to confession, and for spiritual counsel. A great multitude of Russians from all corners of the land also descended upon them for the same purpose. All of them carried away from the monasteries spiritual lessons, counsels, examples and impressions. Therefore, it is hardly surprising that Tsar Aleksei Mikhailovich spent eight nights praying and keeping vigil<sup>75</sup>; he knew the church services so well that he could tell the monks in which tone to sing which hymns and troparia<sup>76</sup>; his gala and festal meals were not a rule, not feasts at all, but monastic meals, which even the Tsar was not served meat dishes if the clergy were present, and the *Lives of Saints* of the given day were always read, keeping with the monastic custom.<sup>77</sup>

Paul of Aleppo writes: "The Muscovites in their abundant prayers... surpass, perhaps the saints themselves, and this applies not only to simple folk, the poor, peasants, women, young girls and small children, but also to viziers, officials and their wives".<sup>78</sup>

It also becomes clear why the common people of Russia, having lived a hard secular life and continuously striving to follow monastic abstinence and piety, desired at the threshold of death to take monastic vows regarding this as the highest degree of human dignity!

Paul of Aleppo writes with extreme amazement that in secular conditions they sometimes acted as though they were in a monastery."<sup>79</sup> This is not at all accidental! The Russian Church in those days was precisely a sort of huge monastery accustomed to living according to the strict but generally accepted Rule, which

ded to the age-old Orthodox tradition of Holy Fathers.

It is why many were particularly zealous of the general Church "Rule" of their life. This was especially manifest in the attitude of Russians towards foreigners, so it was very risky even for Patriarch Nikon to alter anything too drastically in this Rule.

On the other hand, this self-awareness of Russians readily explains the zealous and vigilant attitude towards protecting "their monastery" from incursions and encroachments alien in spirit. Russians reached a point which today would seem strange. Thus, for instance, Tsar Mikhail Feodorovich, saying prayers, washed his hands with water after having had to lay his hand on the shoulders of ambassadors from Moslem countries as a sign of friendship, believing that the mere touching of a believer of another faith was tantamount to spiritual defilement.<sup>80</sup> An when Patriarch Nikon Mikhailovich was told that Patriarch Makarios could, if it pleased the Tsar, converse with him in Turkish through an interpreter, the Tsar exclaimed: "No, no! God forbid that this man should defile his lips and tongue with impure speech!"<sup>81</sup>

Paul of Aleppo writes that they were told that the past Russians did not allow even Greek priests to officiate in their churches, assuming that they had been "befouled from the inside". Greek merchants were not allowed into churches at all, so that they might "not defile themselves, having been defiled themselves". If anyone decided to remain in Russia permanently, he was left outside the church for forty days as a catechumen; then he was anointed with oil, prayers were read over him, and only then was he accepted in the Church. Incidentally, the arrival of Patriarchs Jeremiah of Constantinople and Theophanes of Jerusalem and the Russians "became accustomed to foreigners" and eased their strict ways towards Orthodox guests, but in regard to non-Orthodox guests, and especially adherents of other faiths, extreme strictness was preserved during the times of Paul of Aleppo's trip, "for in the matter of faith they keep very far from foreigner-astonishing examples of which we saw one part," Paul writes.<sup>82</sup>

It is not for nothing that the Muscovites severely kept a close watch on the behaviour even of Orthodox Eastern hierarchs and patriarchs alone non-Orthodox guests and people of other faiths, wishing to make sure of their general Orthodoxy; for any moral vices observed they were exiled without mercy to distant monasteries or to Siberia "to trap sable".<sup>83</sup> Paul of Aleppo has many very telling proofs of this.<sup>84</sup> "For this reason," he writes, "even all the merits, be they the glory of their age, even of our ones, live in fear of God and in humility."

In Moscow there lived many "Frankish merchants" from among the Germans, Swedes and English, with their families. Paul writes: "In the past, they lived within the city, but the present Patriarch Nikon, who highly detests heretics, removed them out." The cause for this was that he once saw "Franks, dressed as Muscovites, who had come to watch a religious procession, not remove their hats nor bow before icons and crosses. Also resettled beyond the Moscow city limits, on orders from Patriarch Nikon, were Tatars and Armenians, and their churches and mosques in Moscow were destroyed.

A person "different in faith" was considered "impure to the highest degree."<sup>86</sup>

Another example of this kind was the destruction by Patriarch Nikon of "Frankish icons" on Orthodox Sunday in 1655, which is described by Paul of Aleppo in great detail.<sup>87</sup> This incident was typical of those times. The fact of the matter was that back in the summer of 1654, Patriarch Nikon had ordered that icons be removed from the homes of commoners and nobles executed in the style of "Frankish and Polish" paintings; that the eyes of the images on these icons be pierced; and that the icons be carried round town with the proclamation: "Whoever, henceforth, paints icons in this manner will receive a fitting punishment." This was a strong manifestation of the Patriarch's zeal for the Faith and his constant striving to protect the Russian Church from the heretical influence of the West, which had already begun to be effective. However, the Patriarch, "who had an exceedingly sharp temper", did not take account of the fact, as Paul of Aleppo writes, that "all the Muscovites were notable for their great love of icons. They do not consider the beauty of the image nor the excesses of the icon painter; for them all icons... are the same: they always revere them... even if the icon is a sketch on paper or a child's drawing." "Seeing how the Patriarch dealt with the icons, they thought that he was sinning grievously; they were confused and agitated and considered him an enemy of icons. There was a plague at this time, and on August 2 the sun grew dim before dusk and they thought: 'All that has happened to us is God's wrath for the Patriarch's outrage upon the icons.' Groups emerged which were hostile to the Patriarch and which attempted to kill him, for the Tsar was not in Moscow at that time." His Holiness Nikon himself soon left Moscow, rescuing the Tsar's family from the terrible epidemic, and the conflict remained unresolved. Patriarch Nikon felt it necessary to explain himself to the people in the presence of the Tsar, and he did this on Orthodox Sunday, 1655, in the Cathedral of the Dormition in the presence of the Tsar, Patriarch Makarios and Metropolitan Gavril of Serbia.

During the sermon after the Liturgy he ordered that icons of the old Russian style and "new" ones, painted in the Western manner, be brought to him; he explained to the people what an Orthodox image was and what a non-Orthodox one was, and why Western painting was "inadmissible". "He spoke at length" about this, alluding "to the witness of our Vladyka Patriarch (Makarios), and to prove the illegitimacy of the new painting, pointed to the fact that it was similar to the images of the Franks." The patriarch threatened with anathema and excommunication those "who would make such images and those who would keep them in their homes". Then Patriarch Nikon took the "new icons", read out the names of the boyars to whom they belonged "to shame them", and threw them down upon the iron floor so hard that they smashed, and ordered them to be burned, but, at the request of the pious Aleksei Mikhailovich, had them buried instead.

After these explanations, the people took the matter more calmly, and indignation on this score was no longer in evidence.

In the light of what has been described the attitude of the Orthodox Russians to non-Orthodox Christians and people of other faiths who

wished to be baptized becomes clear. People of other faiths were initially kept for forty days in some monastery, where they were taught church customs and the mysteries of the Faith, and then they were solemnly baptized, sometimes many of them together. In the latter instance this was done in a river. After this they were accepted into the community with great love and no longer treated as outsiders. As to the non-Orthodox, chiefly Catholics, they, as people having been baptized by affusion, were baptized a second time<sup>88</sup>, and the Uniate priests ordained anew.<sup>89</sup>

In connection with the protests and elucidations of Patriarch Makarios with regard to the Baptism of "Poles" and all "followers of the Pope" in general, i. e., Catholics, two councils were held, one during Lent in 1655<sup>90</sup>, and the other before Ascension in 1656.<sup>91</sup> During the latter, Patriarch Makarios had to "argue a great deal" with the Russian hierarchs on this score. As a result, it was decided, on the basis of ancient authorities, not to re-baptize the Catholics, but convert them to Orthodoxy solely through Chrismation.

All these facts in the mid-17th century Russian life show the great desire of the Orthodox to do all in their power to protect their society, "their monastery", from both moral and spiritual filth, which might, willingly or unwillingly, be brought into it by foreign elements or by the acts and behaviour of their own brethren. Herein lies the key to an understanding of many aspects and events of Russian history of those times (specifically, the Church schism), and also to an understanding of Russian national and ecclesiastical self-awareness as a whole.

As is evident from Paul of Aleppo's extensive narrative, the spirit of the monastic Rule, which predominated in Russian Church society of the mid-17th century, was far from alien to the Russian national character, or from suppressing it, but, on the contrary, the need for it emanated from the entire mould of the Russian nature. This monastic spirit corresponded to the core of the Russian soul, it was a natural, heartfelt compunction of the masses, of the majority of the faithful. For this reason people felt free and natural enough within the framework of the spiritual "Rule"; it did not deprive them of the joys of life and of inner freedom.

The descriptions of Paul of Aleppo contain vivid pictures of popular holidays, Christmas merrymaking, noisy Ukrainian fairs and Moscow bazaars, and abound in examples of the generosity and optimism of the Russian people.<sup>92</sup> He notes the reserve of Russians only in regard to foreigners.<sup>93</sup> In every other respect he was attracted by their hospitality, cordiality, natural wit, and spiritual erudition (and, among Ukrainians, secular erudition as well). He stresses the presence of gifted craftsmen, skills acquired by the people in construction and trade, their courage and, at the same time, peaceableness. "Muscovites never liked campaigns and wars, striving instead for tranquillity and a serene life," attests Paul of Aleppo. But he is full of praise for the military art and courage of Ukrainians and Russians when they are forced to fight. Archdeacon Paul frequently expressed admiration for the spiritual wisdom of Russian people.

"What purport is there in the belief circulating in our country," he writes, "that Christians do not know how to govern a state? It is true,

we and the Greeks do not know how to rule. And, praising the wise government of the Persians, Paul goes on: "All this is so because we know what happened to the Greeks and the loss of their kingdom. May God augment their intelligence and ability to govern, more so than the ability and intelligence we have seen! Let no one say that government does not become Christians, for one who has seen with his own eyes may not believe this and the superior qualities we have described, but God is my witness that I do not tell a lie and I have not been bribed in order to say so highly their intelligence and fine government".<sup>94</sup>

## NOTES

15. *Ibid.*, p. 121. According to Paul, father knew no social distinctions at that time; Sergei Mikhailovich kept very strict fasts, set an example to the nobility and the gentry. During Lent fish could be eaten only by soldiers and peasants; the strictest fasting, without fish, was considered proper for the rich and prominent members of society.

16. *Ibid.*, pp. 121-122.

17. *Ibid.*, p. 204. G. A. Murkos, Paul's translator, makes a note here: "Unfortunately, everything is contrary". This was in 1896.

18. The cheapest icon in a silver riza (to order, cost ten rubles (*The Journey...*, Instalment III, p. 48).

19. *The Journey...*, Instalment III, pp. 31-32.

20. *Ibid.*, pp. 32-33.

21. *Ibid.*, Instalment II, pp. 109-110. Father here the simple-hearted Paul makes a curious observation: "Incidentally, this is an uncultured and intellectually undeveloped nation, as to envy, and other vices for that matter, we do not know them."

22. *Ibid.*, p. 104.

23. *Ibid.*, pp. 166-167.

24. *Ibid.*, pp. 122.

25. *Ibid.*, pp. 188.

26. *Ibid.*, p. 170.

27. *Ibid.*, p. 188.

28. *Ibid.*, p. 113.

29. *Ibid.*, p. Instalment III, p. 95.

30. *Ibid.*, pp. 157-158.

31. *Ibid.*, pp. 2, 24.

32. *Ibid.*, pp. 35, 181, instalment IV, pp. 134.

33. *Ibid.*, Instalment II, p. 155.

34. Paul of Aleppo writes that "in every church there is always an icon of the Queen of Heaven, which works great miracles, of which we were eyewitnesses, having seen miracles and indubitable proofs ourselves" (*The Journey...*, Instalment II, p. 108).

35. *The Journey...*, Instalment III, p. 191. Here Paul notes that he himself was unable to copy even part of the inventory of holy shrines because the Russians keep such information secret from foreigners.

36. *Ibid.*, p. 188.

37. Paul asserts that Russians are accustomed to pray standing before an icon, gazing at it, i. e., "actually venerating it"; that they pray before icons not only in church but also in their homes, with all piety, and that in church they are accustomed, out of great reverence for icons, to kiss them only once a year, on the Sunday of Orthodoxy; moreover, prior to this they wash themselves and put on clean clothes.

and wife, if they were together the day before, do not dare enter a church until a special prayer was said over them, but even then they do not touch holy objects (*The Journey...*, Instalment II, p. 164).

*The Journey...*, Instalment II, pp. 103-104

Instalment III, p. 3. If a monk was found lying about without his mantle and epanoklavion he was immediately exiled "to Siberian lands to trap sable" (*The Journey...*, Instalment II, p. 104).

*Ibid.*, Instalment III, p. 181.

*Ibid.*, Instalment II, pp. 170-171. The plague, the likes of which had not been seen for hundred years here, was unusually severe. It spread for hundreds of versts around Moscow. Upwards of 10,000 people died in Kolomozhitskaya town became empty; whole villages in the environs were wiped out, and in Moscow the majority of houses and streets became empty. A total of 480,000 people died—the majority of Muscovites. But there was no epidemic in the Trinity-St. Sergiy Lavra, but the Monastery of St. Savva suffered heavily. This acquired the force of law after the death of 1667. (Metropolitan Makariy. *Istoria Rossijskoi Tserkvi*. [A History of the Russian Church] Vol. XII, p. 789).

*The Journey...*, Instalment II, p. 170.

*Ibid.*, Instalment IV, p. 37.

*Ibid.*, Instalment III, pp. 162-163. The position of the Cellarer of the Trinity-St. Sergiy Lavra was so strong that Paul, in describing this instance, says in awe that "late [Nikon] reached a point where he relieved the Cellarer of the Holy Trinity of his duties."

*Ibid.*, Instalment III, p. 162.

*Ibid.*, Instalment IV, p. 129.

*Ibid.*, Instalment II, pp. 108-109.

*Ibid.*, Instalment II, p. 166.

*Ibid.*, pp. 16-17.

*Ibid.*, Instalment IV, p. 107.

*Ibid.*, Instalment II, p. 44.

*Ibid.*, pp. 194-199.

*Ibid.*, Instalment III, pp. 22-23.

*Ibid.*, Instalment IV, p. 84.

*Ibid.*, Instalment II, p. 59.

*The Journey...*, Instalment III, pp. 47-48. Such a humble position of princes and boyars will not seem strange if one considers that in the mid-17th century they had completely lost their former self-sufficiency and might. Paul of Aleppo writes that even "the most important among them" could not have over three hundred servants under their power in their estates; in wartime they were given troops, control of which was in the hands of the Tsar; boyars did not have the right to gather at each other's estates for councils; all conferences had to be at the Tsar's court, otherwise he "would seize them all with sword". "For this reason there are no rebels at all among the nobles" (*The Journey...*, Instalment III, p. 34).

*The Journey...*, Instalment III, p. 159.

*Ibid.*, p. 145.

*Ibid.*, p. 189.

Regarding the Patriarch's vestments, which Paul of Aleppo describes in detail, they will be dealt with in the appropriate section.

*The Journey...*, Instalment III, pp. 56-57;

Instalment IV, p. 111, etc.

63. *Ibid.*, Instalment III, p. 180.

64. Paul of Aleppo reports an interesting detail. Noting that there are few poor people asking for alms in Moscow, he says that they were distributed among the nobles in specific numbers for receiving food daily according to rated lists, and each boyar supported his number of them. Furthermore, there were "many houses for accommodating them and a daily handout" of staple food (*ibid.*, p. 34).

65. S. M. Soloviev. *Istoria Rossii* (A History of Russia). Moscow, 1962, Book. VI, pp. 274-275.

66. *The Journey...*, Instalment III, p. 171.

67. *Ibid.*, Instalment II, p. 44.

68. *Ibid.*, p. 65.

69. *Ibid.*, pp. 58, 59.

70. *Ibid.*, p. 2.

71. *Ibid.*, p. 59. Regarding these certificates, they will be dealt with further on.

72. *Ibid.*, Instalment IV, pp. 51, 57.

73. *Ibid.*, p. 79.

74. *Ibid.*, Instalment III, p. 126.

75. *Ibid.*, p. 94.

76. *Ibid.*, Instalment IV, p. 126.

77. *Ibid.*, Instalment III, p. 27.

78. *Ibid.*, p. 94.

79. *Ibid.*, p. 27.

80. *Ibid.*, p. 18.

81. *Ibid.*, p. 21.

82. *Ibid.*, pp. 18-19.

83. The desire to imitate Russian piety in everything, at least externally, out of fear of losing face in the eyes of the "Muscovites", got to the point where the guests from Antioch, following the example of the Russian ascetics, did not wash for the entire two years of their stay in Moscow, they did not go to the public baths... Paul complains bitterly about this circumstance (*ibid.*, Instalment IV, p. 162).

84. For example, when the Metropolitan of Myra in Lycia arrived in Moscow and it transpired "that the archimandrite... spurious relatives and the deacon smoked tobacco, they were all sent to prison" (*ibid.*, p. 56).

85. *The Journey...*, Instalment III, p. 24.

86. *Ibid.*, pp. 78-79.

87. *Ibid.*, pp. 136-137.

88. *Ibid.*, p. 88. Patriarch Nikon ordered that even Orthodox Byelorussians "be baptized again... if they had been baptized by affusion" (S. M. Soloviev. *A History of Russia*, Vol. VII, p. 119).

89. *The Journey...*, Instalment IV, pp. 170-171.

90. *Ibid.*, p. 171.

91. *Ibid.*, p. 175.

92. *Ibid.*, Instalment II, p. 199.

93. In his book Paul of Aleppo adduces many interesting ethnographical details, providing exhaustive description of the clothes of peasants—men, women and girls, and the clothing of the nobility—the tsar, princes, and their wives and children. He notes that whereas in the Ukraine men shaved their heads, leaving only a small tuft, and beards, in Moscow, men wore untrimmed beards and long hair (see, e. g.: Instalment II, pp. 128-129).

94. *The Journey...*, Instalment IV, pp. 20-21.

Archpriest LEV LEBEDEV

(To be continued)

# The Heortology and Theology of the Nativity of Christ



interpreting everything that the birth of Immanuel-Jesus has given mankind, it is with a feeling of gratitude that the Church at the polyeleos of the Christmas Matins sings in praise of her Founder: "We magnify Thee, Life-Giving Christ, Who for our sakes now art born in the flesh of Virgin Mary, Unwedded and Most Pure".

This dynamics of the Christmas Matins acquires a special elevated spirituality in the singing of the stichera after the Gospel lesson: "*Glory to God in the highest, and on earth peace*. Today Bethlehem receives Him that at all times ever sits with the Father. Today angels glorify with holy hymns the Infant that is born. *Glory to God in the highest and on earth peace, good will toward men.*" This hymn speaks for itself, and there is no need to dwell on it, as the theme of peace is always topical, especially in our day; we view it positively both from the Christian and universal standpoint. At this point we deem it appropriate to express a few thoughts about peace on the liturgical plane.

"*Glory to God in the highest, and on earth peace, good will toward men*": this angelic hymn on Christmas Night is the primary prayer of the Orthodox Matins. It is the leitmotif of the aforementioned divine service of the daily cycle and clearly shows that the latter symbolizes the New Testament time in history. By the end of Matins this leitmotif develops into the hymn laudatory of praise." To the Creator of All Things"—the so-called Great Doxology. But this is the finale of the Matins. Where, then is its culmination? It is the polyeleos.

"Polyeleos" and "peace" are two "technically" closely related liturgical terms. The first means the singing of two Psalms of praise (Ps. 135 and 136) at Matins with the refrain: *For his mercy endureth for ever. Alleluia*. (Incidentally, *alleluia*, from the Hebrew, meaning "Praise God", is considered a song of the Angels.) Thus, from the frequent repetition of the word "mercy" there appeared the term "much-merciful", in Greek—"polyeleos". Connected with the singing of the polyeleos at the festal Matins is the anointing with holy oil, which is taken from the lamp before the festal icon or which was blessed earlier at the Lity during the All-Night Vigil.

Produced from the fruit of olive trees, olive oil aside from its use in food, has throughout the ages served man as medicine for curing many physical maladies and, in connection with this, has become a symbol of health and courage. The olive branch brought by a dove to Noah in his ark (Gen. 8. 11), was a sign of God's mercy and reconciliation with people, while the dove with the olive branch became the biblical and then, it may be said, the universal symbol of peace as well.

The biblical, pre-Christian peace (Heb.—*shalom*), which in the works of St. Basil the Great is called the Peace of Solomon, is confined to a specific number of years and lasts no longer than the existence of the world.<sup>23</sup> But the Peace (eirene) of Christ, according to

the Saint, is a "heavenly gift", which will for all ages, and is endless and boundless. With peace Christ came to Earth, and gave to us (Jn. 14. 27), and, through the Apostles as the Much-Merciful One, "gave it to the universe" (Sunday troparion after the Great Doxology). The Peace of Christ is attained through knowledge of God and the acquisition of virtues, "which destroy the inner struggle of the passions" and stops man from "being at war with himself".<sup>25</sup> "One who does not possess such peace," St. John Chrysostom says, "even if he is surrounded by a most profound peace and no enemy attacks him, is indeed happier than all throughout the universe whose enemies attack.... On the other hand one who possesses this peace fears neither an enemy nor barbarian, nor the Devil himself, and laid at the hordes of evil spirits, is more grieved than other people; poverty does not burden him, maladies and sicknesses do not vex him out; he is not confused by any human misfortunes, because he possesses a soul capable of enduring everything courageously and easily, a strong and healthy soul."<sup>26</sup>

The Peace of Christ is the "mother of good and the basis of joy.... There is nothing to equal it, that is why we pray and beseech the 'Angel of Peace', and everywhere we pray for peace in churches, we ask for peace prayers, in supplications, in greetings.... Peace paves the way to love."<sup>27</sup>

As is evident, this Peace is a totally new phenomenon, and it is the revelation of Divine Glory, Grace and Peace which are bestowed upon man through the birth of the Son of God on Earth.

Now not a dove with an olive branch, but the choir of angels becomes a herald of peace on Christmas Night. The dove of peace is thus the prototype and "forerunner" of the Angel of Peace which came to Earth. His peace is the morning of the whole of mankind on the universal day of the Kingdom of Christ.

That is why the sticheron "Glory to God in the highest", which proclaims the new world, is a majestic conclusion of the polyeleos of the festal service.

Now a few words about the canons of Christmas Matins.

The festal canons are composed by the great hymnists the spiritual brothers—Sts. John of Damascus and John of Damascus. These canons provide a multifaceted description of the event being celebrated. In comparison with the stichera and other hymns, they depict predominantly inner, spiritual essence of the event and reveal the actual path of the Incarnation and its consequences.

In St. Cosmas's canon "Christ Is Born: Glorify Him!" the Mystery of the Incarnation is viewed objectively. Use is made of the Old Testament biblical hymns and the Holy Fathers' theology of the "golden age" of Christianity, especially, the *Oration on the Nativity* of St. Gregory of Nazianzus, which begins with the words: "Christ is born: extol Him! Come from Heaven: go to meet Him!"

The Canon of St. John of Damascus: "The old Master that works wonders saved His people..." is even more definite dogmatically focuses on the subjective side of the event.

Concluded. For the beginning see JMP, 1985, Nos. 6, 7, 8, 9.

...s of the blessings of the Incarnation as fruits of God's love and mercy towards mankind.

The canon also touches upon the participants and witnesses of the event being celebrated and interprets theologically even its insignificant details. A few words about them. The Bethlehem shepherds, the first earthly witnesses of the Birth of the Messiah, are pious men who observed the Law of Moses simply and sincerely. For their purity of faith God led them to witness the new heavenly signs and the appearance of the Angel, just as once saw fit for their tribesmen that three messengers of the true faith in the Babylonian furnace be visited by the Angel of the Lord (Canticle seven of the canon).

The adoration of the Magi is presented here from a philosophical and historical aspect. "The daughter of Babylon doth bear away unto herself the children of David as captives out of Zion: but she sendeth her children, the Magi, bearing gifts, to do homage unto the Daughter of David, who had received within her God" (first troparion of the eighth canticle of the second canon). This adoration, according to Prof. Skaballanovich, was, so to say, a "historical compensation for the Babylonian captivity,"<sup>28</sup> it foreshadowed and was the beginning of the destruction of paganism. Furthermore, the birth of the Son of God on Earth united not only God with man, but also people themselves.

Now let us turn to the Divine Cause of the Incarnation. "If we, who worship the Word, have nothing to enjoy (on the occasion of the feast)," says St. Gregory of Nazianzus, "let us turn to the Word and the Law of God and to the stories about the Word as well as the reason for the festivity, so that our delight might be strictly our own, and not alien to Him Who led us."<sup>29</sup>

Christ, according to the author of the canon, is His Divine Being equal to the Father and united to humanity to men (hirmos of the first canticle of the second canon). In His human birth Godhead lost nothing of His highest spirituality (hirmos of the sixth canticle of first canon), of His boundlessness (*ibid.*, first troparion) and eternity (*ibid.*, second troparion). He united mankind, by having united with the Father, has replenished its deprivations, became the Son of Adam, the Newborn Infant, subordinated the entire creation to His power (second troparion of the sixth canticle of the first canon).

The Incarnation of God is no less miraculous than the "making of the watery wave of the sea into dry land" during the passage across the Red Sea. The Saviour, who once "dried" the sea waves, miraculously laid a path further, the salvation of His people, and now He, having been born of the Virgin by His own will, establishing a path for us whereby we may ascend to Heaven" (hirmos of the first canticle of second canon), along which people, ascending, partake of Divine Glory (hirmos of the fifth canticle of the second canon).

The elevation of the human race takes place through the Incarnation. Having united Himself to a nature lower than Himself, the Son of God becomes one of those born of the Earth; through "imparted unto it a share of His Divine Being, He remains God" (second troparion of the third canticle of the first canon). Despite

His complete likeness, apart from sin, to man His sanctity is not only unsuppressed by the flesh, but, on the contrary, has illumined, deified and raised it (*ibid.*).

The Incarnation of the Son of God, which St. Paul calls the great mystery of godliness (1 Tim. 3. 16), is accomplished "without the knowledge of all powers, however many they may be, supra-world powers and the powers of the Earth" (third troparion of the first canticle of the first canon). Christ, in the words of the canon, possessing "ineffable Incarnation, shamed repulsive divination of the adversary of man" (second troparion, the seventh canticle of the second canon), i. e., the Incarnation of Christ, which comprises an "enigma" (Greek — "provlima"; Slavonic — "repulsive divination") for the Devil, brought the latter shame. If, according to the Holy Fathers (St. Athanasius the Great and the Blessed Jerome), Christ concealed His Divinity from the Devil with human flesh, then, as the author of the canon adds, the "joy of becoming Godlike" was bestowed upon men by the Newborn Christ, and shame upon the "adversary of man" (*ibid.*).

The restorer of nations, being Man and God, has returned the "lost sheep" — "from the hills of the wilderness to a pasture rich in flowers" (second troparion of the eighth canticle of the second canon). However, He had to overcome the onslaught of the Devil and sin, which prior to the Incarnation of Christ reigned and triumphed over men. The result of this struggle was the elevation of man from corruption and death to the plenitude and beauty of life.

The coming of Christ in the flesh destroyed the power of the murderer of our souls and misanthrope, restored union with the angelic world and opened access to the Parent from Whom all creation proceeds (first troparion of the fifth canticle of the second canon). Thanks to the Incarnation of Christ — the Hope of Nations, all of mankind has returned to the true worship of God, and through this has united and become reconciled.

The efficacy of the Incarnation hinged on the self-abnegation of the Son of God, Who took upon Himself the "utter poverty" (hypakoe of the feast) — "the form of a servant". "He disparaged Himself," says St. John Chrysostom, "in order to come down to us in our feebleness and to teach people not only by words, but also by His example. As a sagacious teacher prattles with prattling children and this prattle serves as a sign not of the teacher's ignorance but of his solicitude towards the children, so precisely does Christ (serve men): not in terms of the non-perfection of His Being, but in condescension..."<sup>30</sup>

"...Christ knew that disparagement could not lessen His glory at all, because it was not borrowed, not acquired rapaciously, not alien to and not uncharacteristic of Him, but natural and genuine. That is why He took on the form of a servant, with the clear knowledge and confidence that this could not harm Him at all"<sup>31</sup> (cf. Phil. 2. 6-8).

By assuming the form of a servant, the Most High healed the wounds caused people by the Devil's arrows (hirmos of the sixth canticle of the second canon) and "purged the lethal poison of the serpent's head" which had corrupted tribes and nations (first troparion of the fourth canticle of the second Canon).

Through the wondrous self-abnegation of the Son of God human nature was raised above its natural bounds, a fact which is evident in the Blessed Virgin, and "was led from the gates that know no sun to the life-giving Light" (*ibid.*).

Christ's Incarnation and Nativity, which are being celebrated today, thus showed the path of the recreation of man. "He Who rules the heights of Heaven", being the incorporeal Word, "He assumes the material substance of the flesh that so He might draw unto Himself the first-formed man" (second troparion of the third canticle of the second canon) and to strengthen him with a second communion (first troparion of the sixth canticle of the second canon).

The second communion is effected through the seedless conception in the Mother of God, the Most Pure Bride, the Divine Maiden of God the Word, "Who descended into Her womb like the rain upon the fleece, and like dew drops falling to the ground (third troparion of the fourth canticle of the first canon), and passed through Her womb, yet kept it sealed" (*ibid.*, third troparion of the second canon).

The event being celebrated is great, and great is the thankful love for its Accomplisher, and especially for the Virgin Mary. But no matter how much we talk about it and sing its praise, it is best to stand by Christ's manger in profound silence and be edified by the inimitable picture of the Nativity of the Saviour (ninth canticle of the second canon). Such is the feast of words provided us by the compilers of the canons.

The stichera on the Lauds, which form the final part of the second Antiphon of the Christmas Service poem, like the end of the canon, are devoted to the Blessed Virgin, Who has now become the focus of creation joyful and grace-endowed by Incarnation.

The third Antiphone—the hymns and lessons at Liturgy—speaks of sonship to God, through the vesting of mankind in new Christian garments.

Kneeling before Christ born of Mary the Mother of God and lying in a wretched manger, are representatives of human tribes. "Let all the earth worship Thee, and hymn Thee, yea, let it hymn Thy Name, O Most Highest". With these words of the prokimenon the Church calls upon all to pay filial homage to Him for everything He has accomplished. "God has granted us the greatest good," says St. John Chrysostom, "He has given us not the sky, the earth, the sea, but that which is more valuable than all of these—He made men Angels, sons of God, brothers of Christ."<sup>32</sup> Awareness of this spirit of sonship and the feeling of Christian freedom now impel all—both Jews and Greeks—according to St. Paul, the Apostle of the Gentiles, to cry together as one to God the Father: "Abba, Father!"

The Communion Verse is the epilogue of the service-poem: "He sent redemption unto his people (Ps. 111. 9) Alleluia". It points Jesus Christ as the source of the inner, spiritual transformation of man and moral liberation from captivity to sin. Jesus Christ attained this through a sacrificial and redemptive feat, which began with His Incarnation and Birth, i. e., with the event being celebrated.

Thus, the Christmas Service with its doxology to the manifested God the Word, Who was seen on earth and Who illumined the world, is

a valuable and perfect gift of the Christ Church to her Founder.

As an epilogue we shall adduce the line hymn by the ecclesiastical hymnist Blessed Cyrus, Bishop of Smyrna. St. Cyril lived in the reign of Theodosius the Younger († 450). Prior to receiving the episcopacy, was prefect of the capital of the Byzantine Empire. He gave Constantinople a monument of his piety and subtle artistic taste—the magnificent Church of the Mother of God, which came to be known as the Cyrus Church after him. (Attached to this Church of the Mother of God [the Cyrus Church in the Slavonic Menologion], was St. Romanos Melodus's [feast of October 1] residence.) For his intelligence, poetic talent, love for scholarship, and piety of soul, Cyrus won the love of the people, from common Byzantines to the emperor Eudocia. Fearing for his throne and wishing to have Cyrus as a rival, as rumours circulated through the court had it, Theodosius the Younger forced him to take the episcopal dignity. Bishop of Smyrna.

There was unrest in Smyrna prior to Cyril. The Smyrnaeans were very fond of listening to the sermons of their bishops. They expelled from the town bishops who did not deliver sermons or did not know how to. They had done this three times before Cyrus.

The new bishop came to his see on Christmas Day. The Smyrnaeans, figuring that they would find a lack of dogmatic knowledge in a formerly a layman, demanded a sermon on the feast. He ascended the cathedra and instead of a sermon recited his famous five-line hymn which evoked unprecedented delight and recited all. After this he was accepted by the people and ruled his see until his death, leaving behind, as is claimed, the ceremony of the pouring of the water for Epiphany, which has not survived, and many fine short poetic verses (the best of them is dedicated to the icon of St. Daniel Stylite).

Here is his five-line hymn<sup>33</sup> for the Feast of the Nativity of Christ:

"Brethren! In silence let us reverence the Nativity of God our Saviour Jesus Christ: He was conceived in the Blessed Virgin Mary, Solely through hearing\*; He is the Word, Glory unto Him for ever and ever. Amen."

## NOTES

23. St. Basil the Great. *Op. cit.*, p. 259.

24. *Ibid.*

25. St. John Chrysostom. *Tvorenia* (Works). St. Petersburg, 1899, Vol. V, p. 32.

26. *Ibid.*, p. 33.

27. *Ibid.*, St. Petersburg, 1906, Vol. V, pp. 1328-1329.

28. M. Skaballanovich. *Rozhdestvo Khrista* (The Nativity of Christ). Kiev, 1916, p. 13.

29. St. Gregory of Nazianzus. *Op. cit.*, p. 587.

30. St. John Chrysostom. *Op. cit.*, p. 587.

31. *Ibid.*

32. *Ibid.*

33. Archbishop Filaret of Chernigov. *Istorichesky obzor pesnopoetsev* (A Historical Survey of Hymnists). Chernigov, 1864, pp. 190-193.

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\* The annunciation of the archangel.

# "The Appearance of the Icon of St. Nicholas to Grand Duke Dimitriy Donskoi"

Icon from the Collection of the Church Archaeological Museum of the Moscow Theological Academy



The collection of the Church Archaeological Museum of the Moscow Theological Academy includes an icon, depicting a miracle that occurred at a place called Ugresha<sup>1</sup>, known as "The Appearance of the Icon of St. Nicholas to Grand Duke Dimitriy Donskoi"<sup>2</sup>. This icon has a special value for us as a vivid testimony of Divine Protection of the Russian land and a monument devoted to one of the heroic periods of national history.

According to oral tradition, Grand Duke Dimitriy Donskoi had the vision of the St. Nicholas before the Kulikovo Battle. Having received the blessing of St. Sergiy, the Hegumen of Radonezh, to fight a battle against Mamai<sup>3</sup>, and Grand Duke Dimitriy with his warriors set out from Moscow on August 20, 1380, and marched to Kolomna. Having covered a distance of 15 versts (1 versta=0.663 English miles), the Russian troops made camp. "And there appeared before him (the Grand Duke—Ed.) on that same spot a most marvellous image of St. Nicholas the Miracle Worker, richly decorated and brilliantly illuminated by stars, standing all by himself in the air over a tree, called a pine, standing still and not supported by anyone."<sup>4</sup>

Beholding this vision, Grand Duke Dimitriy and all his warriors offered up with profound thanksgiving a prayer to St. Nicholas. As they were praying, the icon descended into the hands of the Orthodox Grand Duke. On his way back after the battle, the Grand Duke ordered a thanksgiving moleben to be conducted to God and to St. Nicholas on that same spot for the victory granted him. Later on he ordered a church dedicated to St. Nicholas to be built on that spot and a monastery<sup>5</sup>. "And he called that spot by the name of Ugresha (from the Russian 'to be warmed') for his own heart had been warmed there with the joy at the miracles wrought by the image revealed to him of the great Miracle Worker."<sup>6</sup>

This said event is depicted on the icon from the Church Archaeological Museum of the MTA. The icon "The Appearance of the Icon of St. Nicholas" is known in several iconographical versions, or versions.

The one known to us is considered to be the "Appearance" painted upon a church banner of an army chapel of the Russian troops. It is mentioned in an inventory for 1643 of the Armory Chamber of the Moscow Kremlin. Time did not spare the image itself, but its 19th-century description has been preserved: "Painted on the church banner is the Icon of St. Nicholas the Miracle Worker with Grand Duke Dimitriy Donskoi with his boyars praying before it, and headquarters seen in the distance."<sup>7</sup>

There is also a similar image, but of a more complex iconography, in the collection of the State History Museum. It is a tracing of a late 17th-century icon<sup>8</sup>. Depicted on the front side of the tracing<sup>9</sup> in the centre is the miraculous

vision of the icon of St. Nicholas above the tree. Painted in the clouds over the icon on the upper edge of the sheet is the Saviour holding the orb. To the right of the tree there is the camp of the Russian troops and to the left is a scene depicting Grand Duke Dimitriy visiting the monastery which he had vowed to build on that spot. Painted in the background to the right and left behind the hills are battle scenes. And on the horizon to the right there are the towers and cupolas of the cathedrals of the Moscow Kremlin and the rising sun.

By its composition the icon from the Church Archaeological Museum is closer to the image on the church banner. It was painted in the middle of the last century, that is 600 years after the miracle it depicts.

The icon-painter offers us a bird's eye view of the spot where the miracle took place: a river bank, reflections in the water, an emerald meadow covered with grass and flowers. Standing to the left on this meadow is the pine tree with the miraculous icon of St. Nicholas appearing on top of it surrounded with a radiance and shining stars. The Grand Duke and his retinue are on their knees before the icon with their hands lifted up in prayer.

Behind them, covering nearly all the horizon, rise a chain of pointed hillocks with light and almost transparent outlines of trees upon them. Painted amidst these hills to the right is a military camp with tents and warriors in front of them pointing to the miraculous icon and contemplating it from a distance.

Following the direction of the gaze of all those praying, we too turn to the miraculous icon of St. Nicholas<sup>10</sup>. He is painted against a gilt background, clad in a red felonion with gold embroidery and a green omophorion. There is a Book of Gospel in his left hand and his right is raised in a blessing. Painted upon the clouds is the Saviour and the Mother of God who pass on to the Saint the Gospel and the omophorion.

Standing before the miraculous icon in front of his entourage is the Orthodox Duke Dimitriy. His image follows the established iconographic tradition. He is painted as a middle-aged man with short-cut hair and a short and narrow beard. He is vested in a purple princely robe with golden embroidery hemmed with strings of pearls. Showing from under the robe is his gilt armour decorated with niello which is of the same kind as that worn by his warriors.

The Duke is painted with a halo, but this is not a sign of his canonization, but a token of recognition of the great services rendered by him to the Orthodox Church and the Russian nation<sup>11</sup>.

Lying at the root of the pine-tree is the golden crown of the Duke which he humbly put down before the icon, kneeling before the Saint.

The colour scheme of the miraculous icon of St. Nicholas and of the image of Grand Duke

Dimitriy is a combination of red, green and golden. The rest of the icon is executed in more restrained colours in which violet, ochre, green and blue hues prevail.

The icon-painter took great care in painting in every detail, as if on a miniature, the ornamented dress and headgear, flowers and grasses, trees, hills and rocks. Peculiar to the icon is the combination of conventional iconographic images with realistic and decorative elements.

The icon of St. Nicholas is executed in a sound iconographic tradition. Painted with particular clarity is the hand of the Saint bestowing a blessing and the radiance with shining stars surrounding the image.

The reverential posture of the three, kneeling figures in the foreground and of those standing behind them, the outline of their hands lifted up in prayer, the armour of the warriors, their robes and faces, painted with white highlights placed on a darker background, and the pointed hill tops—all these details bear the imprint of a canonical style typical of the early icon-painting tradition.

The meadow, strewn with all sorts of grasses and flowers, the tree trunk and sprawling crown of a pine-tree, the river bank and the water—all these images receding into perspective bear the traits of a new style in depicting the surrounding world. The ground under the feet of the praying persons, which recedes into a lighter shade in the background (this manner is typical of old icons), is painted in a new manner borrowed by the icon-painter from the contemporary style typical of the new European tradition of painting. It represents a kind of imitation of the oil painting technique. The ground is painted in free strokes and lacks the clear structure typical of old icons.

The icon-painter conveys the airy perspective by changes from warmer to colder hues (a technique typical of landscape painting) in building the foreground and especially the hills, with their ochre fading into light-green tones in the distance.

It may be assumed that the icon from the MTA Church Archaeological Museum was painted in the Monastery of St. Nicholas upon Ugresha. We can only guess whether the icon-painter copied some earlier prototype, or had at his disposal merely some tracing. However, what is quite clear is that he knew well the oral tradition concerning the miracle and, having sufficient skill and knowledge of the iconographical canons, he succeeded in creating a vivid and emotional image which arouses in the viewer a feeling of prayerful reverence.<sup>12</sup>

## NOTES

1 The St. Nicholas Monastery upon Ugresha was later built on this spot not far from Moscow.

2 The icon was painted around the middle of the last century on a lime-tree board of two parts with a kovcheg (a narrow raised border along the edge of an icon), the parts being held together by bars of oak. Painted in distemper upon a levkas ground. 31.2×26.7×2.2; inv. No. 1a 972. An inscription in brown ink reads: S Nikolae IC XC M (the rest is lost).

An inscription in gold letters along the bottom edge reads: "How the icon of St. Nicholas the Miracle Worker appeared before Grand Duke Dimitriy Ioannovich Donskoi upon a spot called

Ugresha in the year 1380 (in Old Russian numerals) during a military expedition against Mamai". The reverse side of the board is painted over. Pencil inscription on the left side reads: "Was presented to Prince Nikolai Nikolaevich (...) in 1911 from the collection of N. (...) Syreishchikov".

3 On August 18, 1380, the Feast of Sts. Flavian and Laurus the Martyrs, St. Sergiy of Radonezh gave his blessing to Grand Duke Dimitriy Donskoi to fight a battle against the Tatar-Mongol horde.

4 The commemoration of the miraculous appearance of the St. Nicholas Icon was to be celebrated in the monastery on August 9 (Old Style). A. M. Klyuchevskiy, *Zhizneopisanie Svyatitelya i Chudotvortsy Nikolaya, Arkhiepiskopa Mirlikiyskogo* (The Life of St. Nicholas Archbishop of Myra in Lycia, the Miracle Worker.) Moscow, 1895, p. 79.

5 The monastery was founded in 1380-1381. The first chronicle mention occurs under the year 1479. The first wooden Church of St. Nicholas was erected by the Grand Duke Dimitriy in 1381, the first stone church in the 15th century.

6 A. Nevsky. *Op. cit.* p. 79.

7 Inventory of the Moscow Armoury Chamber, Part III, Book 1. Banners, ensigns, flags. Moscow, 1884, p. 103, No. 4210. Quoted from an article by Z. P. Morozova: "The Tracing of the Icon 'The Appearance of St. Nicholas upon a Tree to Grand Duke Dimitriy Ioannovich Before the Battle of Kulikovo'", in a collection *Kulikovskaya bitva v istorii i kulture nashei rodiny* (The Battle of Kulikovo in the History and Culture of our Country), Moscow State University publication, 1983, p. 212. An inscription along the border of the banner reads: "Thus shalt thou fulfil the Gospel, laying down thy soul for thy people".

8 Sheet 35×28. See Z. P. Morozova, *Op. cit.* p. 209, ill. 38-39. The icon from which the tracing was made has not been preserved.

9 There are inscriptions explaining the tracing on the reverse side of the sheet.

10 There is a St. Nicholas icon with his feet (with 19 marginal scenes) painted at the end of the 14th century, which originates from the Monastery of St. Nicholas upon Ugresha, in the collection of the State Tretyakov Art Gallery. The central part of this icon may be one of the few copies of the miraculous icon revealed in vision to Grand Duke Dimitriy. The icon contains no images of the Saviour and the Mother of God. See: V. I. Antonova, N. E. Mneva. *Catalogue of Old Russian Paintings*. Vol. 1, Moscow, 1971, No. 214, p. 252.

11 Grand Duke Dimitriy Donskoi was not canonized. His iconography before the 16th century is unknown. The earliest extant images of the Duke are upon a fresco of the Archangel Cathedral in the Moscow Kremlin, on a 16th-century icon titled "The Church Militant" (the STAG collection) and in miniatures of a 16th-century chronicle (the Osterman edition), Vol. 2 of the Chronicle.

The *Nikolskaya Chronicle* contains a recension of the "Skazanie o Mamaevom poboishche" ("The Rout of Mamai") with a description of the Grand Duke: "And he was a very strong man and of great courage, tall and broad in shoulders, of heavy built, with a black beard and hair, a face of a most remarkable appearance". *Complete Collection of Russian Chronicles*, Vol. XI, p. 21. Quoted from Z. P. Morozova. *Op. cit.*, p. 21.

12 Taking part in the Kulikovo Battle with his troops was the Lithuanian Prince Montvid Montvyd who saved the life of Grand Duke Dimitriy by shielding him from a Tatar sword with his own body. That night he saw in a dream St. Nicholas v

him that for saving the life of the Grand Duke though the Saint himself weakened the blow because Prince Montvilov wore upon his breast an icon of St. Nicholas, which was a family relic) a person to be born in his family who will render great service to Russia. With time the Lithuanian family of Montvilov was transformed into the Russian Motovilov. A descendant of Montvid Montvilevskiy, Aleksandr Motovilov, was rejected by his bride Maria and entered a monastery. Fulfilling his duty in the wafer bakery, he once dozed off in fatigue at noon. St. Nicholas appeared to him in a dream and told him: "Monastery is not your place, Aleksandr, but family life. In wedlock with Maria, who turned you down, you will find your happiness and she will bear you a son whom you will name Nikolai. God will require him. I am St. Nicholas and I am to be the patron of the Motovilov family. And so I was already at the time when one of your forefathers, Prince Montvid Montvilov, served in the army of Dimitriy Donskoi. During the Kulikovo Battle the Tatar warrior who struck down the warrior monks Peresvet and Yury Yabya, rushed with his sword at Grand Duke Dmitry, but Montvid parried the mortal blow with his own body and the enemy sword struck at my place upon the breast of your forefather. He would have been killed, but I cushioned the impact and in Montvid's own hand struck down the Tatar". An icon of St. Nicholas (pectoral) damaged by the sword was treasured as a holy shrine in the family of Georgiy Nikolaevich Motovilov. Nikolai Motovilov was born on May 3, 1809 and died on January 14, 1879.

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Experts of the Juridical Department of the Council for Religious Affairs of the USSR Council of Ministers examine here some of the main aspects of Soviet legislation on the rights of inheritance.

The Civil Code of the Russian Federation and the codes of other Soviet constituent republics contain appropriate provisions for the inheritance of property by citizens by law and by will. They define the time and the place of the acquisition of a legacy and also the circle of heirs-at-law and by will.

In cases of inheritance by law, the heirs are first of all the children, the spouse and the parents of the deceased, who are entitled to equal shares of the inheritance. Then come the brothers and sisters of the deceased, his or her grandparents. This "second" circle of persons are entitled to inheritance in the absence of any immediate heirs, or when they waive their right to inheritance or are deprived of this right in accordance with the terms of the will. The range of heirs-at-law also includes invalids who had been in the care of the deceased for a period of no less than one year.

Every citizen can bequeath his or her property by making a will in favour of one or several persons who may or may not be included into the category of heirs-at-law, and also will his or her property to the state or state agencies and cooperative and public organizations. And the testator can disinherit any or all of his or her heirs-at-law. But the law provides for what is known as the obligatory, or mandatory share of inheritance for under-age or crippled children, for a disabled spouse, parents and dependents of the deceased irrespective of his or her will. This share amounts to no less than two-thirds of the share to which each of these persons would have been entitled by law.

The aforesaid does not apply to personal savings and deposits kept by citizens in state savings banks or the USSR State Bank. The holder of such a deposit can make a testamentary disposition in favour of any person or persons of his own choice or the state. In such a case, the general rights of inheritance do not extend to the deposit and it is excluded from the bequeathed property.

One should note in particular at this point that a will must be done by a testator personally, bear his or her signature and certified by a notary

public. In areas where there are no local notaries a will can be certified by the executive committees of city, town or village Soviets of People's Deputies. For patients in hospitals, a will can be authenticated by the chief surgeon, head doctor or the doctor on duty; their certification is regarded as fully valid under the law. If a testator unable to sign his or her will, it can be signed at his request by another person in the presence of a notary (or a doctor in the hospital). In such case the reason must be stated for which the testator was unable to sign his will.

The testator has the right to cancel or change the will and make a new one in accordance with the aforesaid rules and regulations.

The legatee is considered to have accepted the legacy after he or she has actually entered into the possession of the bequeathed property or has filed a petition with the local notary concerning the acceptance of the legacy. This must be done within six months from the day of the opening of the legacy. Within this same time the legatee has the right to decline the legacy.

The property of a deceased person is assumed by the state if this happens to be the will of the testator or if there are no heirs-at-law or by law. This also happens when all the legal heirs have been disinherited by the testator or when none of the legatees accepted the legacy. During the liquidation (sale) of the property inherited by the state, objects of religious cult are handed over to religious organizations free of charge with the exception of those having historical or artistic value, or those made of precious metals and decorated with precious or semi-precious stones. The transfer is formalized by an act and the object being handed over must be included into an official inventory.

A legacy is guarded by a notary office or the executive council of a local Soviet of People's Deputies, if there is no notary office in this particular locality. A legacy is guarded until it is accepted by all the legatees, or, if this is not done, within the legally specified period of six months. At the request of the legatees a notary office can issue a certificate of inheritance.

In practical experience, however, claims of inheritance often have to be settled in court. To avoid it, in conflict situations a person can apply for and get expert legal advice from a lawyer or a notary public.





Village Church in Naguevo, Vladimir Diocese



Village Church in Borovik, Pskov Diocese



Village Church in Akulovo, Moscow Diocese

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